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THE

Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY. SIXTY-SIXTH GENERAL MEETING.

At the close of another of our sacred festivities, we cannot but record the signal mercies by which the season has been distinguished, and thence derive encouragement to perseverance in our work of faith and labour of love. During the past year many fervent supplications have been presented at the throne of grace for a more plentiful effusion of Divine influence, both upon our Churches at home, and upon our Missions abroad, and, as a result, we doubt not, of this hallowed movement, the late Anniversary Services have, in a remarkable manner, been characterised by a devout and earnest spirit, and by a growing and profound conviction of the necessity of importunate and constant prayer to God for the conversion of the heathen. The various Meetings and Services peculiar to the sacred season were very numerous attended, and the sustained interest with which the crowded assemblies listened to the statements of the various speakers, conclusively indicates that the cause of Missions retains the strongest hold upon the sympathies of the friends and constituents of the Society.

MONDAY, MAY 7th.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. J. BARKER, L.L.B., of Leicester, commenced with reading and prayer. Rev. R. BALGARNIE, of Scarborough, preached from Matt. ix. 37, 38. The service was concluded by Rev. H. TARRANT, of Derby.

TUESDAY, MAY 8th.

Guildford Street Chapel, Southwark.—A Sermon was preached, in the Welsh language, by Rev. JOHN DAVIES, of Aberaman, from Matt. xvi. 3.

WEDNESDAY, MAY 9th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, prayer was offered by Rev. R. SPENCE, M.A., of Dundee. Rev. HENRY ALLON, of Union Chapel, Islington, preached from John xvii. 19. Rev. A. KING, of Brighton, presented the concluding prayer.

Tabernacle.—Rev. J. SUGDEN, B.A., of Lancaster, read the Scriptures and prayed. Rev. C. H. SPURGEON preached from Ps. cxlvii. 13—15. The service was concluded by Rev. W. THOMAS, of Bradford.

FRIDAY, MAY 11th.

SACRAMENTAL SERVICES.

Sion Chapel.—Rev. J. PARSONS presided. Addresses, prayers, &c., by the Revs. S. EASTMAN, J. BOWREY, J. THOMAS, T. TEMPLE, J. KENNEDY, C. CHAPMAN, R. C. FRITH, J. C. RICHARDS, and W. TYLER.

Craven Hill Chapel.—Hon. and Rev. B. W. NOEL, M.A., presided. Addresses, prayers, &c., by the Revs. H. OLLERENSHAW, T. T. WATERMAN, and W. FAIRBROTHER.

Falcon Square Chapel.—Rev. J. ROWLAND presided. Addresses, prayers, &c., by the Revs. R. FLETCHER, W. BEVAN, E. MANNERING, and J. O. WHITEHOUSE.

Stockwell Chapel.—Rev. WM. ELLIS presided. Addresses, prayers, &c., by the Revs. R. BRUCE, M.A., S. ELDRIDGE, E. CRISP, and D. THOMAS.

Hanover Chapel, Peckham.—Rev. J. KELLY presided. Addresses, prayers, &c., by the Revs. H. BROMLEY, S. HEBDITCH, J. H. HITCHENS, D. NIMMO, H. W. PARKINSON, T. PHILLIPS, T. RAY, Dr. WADDINGTON, G. H. WHITE, and R. W. BETTS.

Trevor Chapel, Brompton.—Rev. E. R. CONDER, M.A., presided. Addresses, prayers, &c., by the Revs. T. MANN, R. SPENCE, M.A., T. ALEXANDER, J. BIGWOOD, E. MORLEY, and W. M. STATHAM.

Greenwich Road Chapel.—Rev. J. R. CAMPBELL, M.A., presided. Addresses, prayers, &c., by the Revs. H. OLLARD, J. T. BARKER, J. PULLING, G. C. BELLOWES, D. J. EVANS, G. ROSE, B. KENT, and J. F. BASDEN.

Park Chapel, Camden Town.—Rev. J. STOUGHTON presided. Addresses, prayers, &c., by the Revs. E. S. PROUT, M.A., J. ALEXANDER, R. G. MILNE, M.A., H. TARRANT, and J. C. HARRISON.

New Tabernacle.—Rev. S. MCALL presided. Addresses, prayers, &c., by the Revs. G. L. HERMAN, W. GRIGSBY, S. WILKINSON, and J. B. COLES.

Westminster Chapel.—Rev. Dr. A. M. BROWN presided. Addresses, prayers, &c., by the Revs. J. S. PEARSALL, A. ROBINSON, B. PRICE, J. BARKER, LL.B., R. P. DOTHIE, and S. MARTIN.

Craven Chapel.—Rev. J. LEIFCHILD, D.D., presided. Addresses, prayers, &c., by the Revs. A. KING, Dr. BOAZ, and J. GRAHAM.

Islington Chapel.—Rev. HENRY ALLON presided. Addresses, prayers, &c., by the Revs. R. BRINDLEY, J. SUGDEN, B.A., and B. S. HOLLIS.

Kingsland Chapel.—Rev. C. DUKES, M.A., presided. Addresses, prayers, &c. by the Revs. R. SKINNER, A. WILLIAMSON, and T. W. AVELING.

Pembury Grove Chapel, Hackney.—Rev. JOSIAH VINEY presided. Addresses, prayers, &c., by the Revs. J. MANN and F. SODEN.

THE Sixty-sixth Anniversary Meeting of this Society was held on Thursday, May 10th, at Exeter Hall, and was very numerously attended. The chair was taken by the Right Hon. the Earl of SHAFTESBURY.

Among the gentlemen on the platform, in addition to those who took part in the proceedings, were—E. Baines, Esq., M.P.; G. Hadfield, Esq., M.P.; E. Ball, Esq., M.P.; J. Kershaw, Esq., M.P.; Major-General Alexander, Revs. G. Osborn, Secretary Wesleyan Missionary Society; F. Trestrail, Secretary Baptist Missionary Society; G. Scott, James Parsons, Newman Hall, H. Allon, J. Alexander, Dr. G. Legge, J. Stoughton, S. B. Bergne, A. Raleigh, G. D. Cullen; and the Missionaries of the Society at present in this country; Dr. Conquest, W. C. Wells, Esq.; I. Perry, Esq.; C. Jupe, Esq.; C. Curling, Esq.;

Eusebius Smith, Esq.; J. East, Esq.; J. K. Welch, Esq.; C. E. Mudie, Esq.; W. M. Newton, Esq.; &c., &c., &c.

The proceedings were opened with the Missionary Hymn, "O Spirit of the Living God!" and with prayer by the Rev. H. J. Bevis, of Ramsgate.

The Rev. Dr. TIDMAN then read the Report.

Every year added to the history of Christian Missions supplies us with stronger motives for contrition and humility, while it presents also new incentives to gratitude and zeal. As the progress of heavenly light reveals the darkness of death beneath which the millions of mankind have been allowed from age to age to slumber, how obdurate must be that heart that is not overwhelmed with the awful and humiliating fact that the Church of Christ, regardless of her Saviour's last command, and insensible to the world-wide benevolence by which it was inspired, left untold generations unpitied and unhelpt, to perish in misery and guilt! Nor is it the associations of bygone ages *only* that should awaken our humility and sorrow; for even *now*, when the hand of God is throwing open a door of entrance to almost every heathen nation, and the voice of His Providence, no less distinctly than the command of His word, calls us to go up and take the promised possession, how tardy are our movements, how feeble our efforts, and our sacrifices how far they fall below the claims of the Redeemer and the glory of the enterprise!

But although the review of the past is fruitful in sorrow, and our conscious deficiencies are humbling before God, the present and ever-brightening prospects of the Mission cause should fill our hearts with joy and thankfulness, should arouse us to new energy and nobler sacrifices, and inspire us with that firmness which never wavers, and with *zeal* ever increasing in purity and strength.

The Financial Report of the past year, which the Directors of the Society have this day to present to their constituents, is truly encouraging, and should awaken gratitude to the Father of Mercies, who has given to His people a willing mind to consecrate to the extension of His Kingdom the silver and the gold He has committed to their stewardship.

INCOME 1859-60.

Subscriptions, Donations, and Collections	£49,300	16	2
Legacies	2482	8	11
Fund for Widows and Orphans and Superannuated Missionaries	2918	10	2
Reversionary Gift	9525	0	0
Australia and Foreign Auxiliaries	1474	5	2
Dividends	855	15	10
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	66,556	16	3
Missionary Stations	14,281	1	11
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	80,837	18	2
Special for the Extension of Missions in India	4,927	4	4
Ditto ditto China	8141	15	8
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	£93,906	18	2
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EXPENDITURE.

Home Payments	£57,239	2	7
Raised and Appropriated at the Mission Stations	14,061	9	11
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	£71,300	12	6
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On the preceding statement it should be observed, that, the amount of *Ordinary Contributions, including Subscriptions, Donations, and Collections*, as given in the preceding statement, namely, £49,300 16s. 2d., exceeds that of last year by £4674 13s. 5d.

This is the more gratifying, as large Contributions have been made for *special* objects.

The amount of *Legacies* is unusually small, and below the average by nearly £4000.

The *Sacramental Offerings to the Fund for Widows and Orphans, and Superannuated Missionaries*, is in advance of last year by £332 4s. 6d.

The Contributors will be happy to know that from this Fund valuable aid has been afforded to *Twenty-two Widows, Forty-two Fatherless Children, and Fifteen Missionaries incapacitated for labour by age and infirmity*.

The remittances from *Foreign Auxiliaries, and the Mission Stations*, are somewhat less than those of 1859; but this arises from accidental causes, as advices have been received or additional sums, which have not yet arrived.

The Special Contributions for INDIA received this year amount to £4927 4s. 4d., in addition to those reported in the two preceding years, amounting to £14,925 3s., and making a total of £19,852 7s. 4d.

The Special Contributions for CHINA received this year amount to £8141 15s. 8d., in addition to those reported in former years, amounting to £18,065 3s. 2d., and making a total of £26,206 18s. 10d.

Among the sources of income contained in the foregoing statement is included the munificent contribution of the late J. Dyer, Esq., of Botesdale, in the county of Suffolk. In the year 1831 this generous friend vested in trustees certain freehold property in that county, the annual produce to be applied by the Directors to the objects of the Society, and which from that period has been duly received. At the same time Mr. D. also invested £10,000 Consols in the name of the Treasurer of the Society and other Trustees, for its future benefit; and by his decease, which occurred last month, this noble contribution is now realized, amounting as above to £9525.

The TOTAL INCOME, amounting to £93,906 18s. 2d., exceeds that of any former year by £475 10s. 7d.

The TOTAL EXPENDITURE of the year, including the passages and outfit of ten new Missionaries, have been met out of the ordinary income of the Society; the Special Funds, therefore, both for India and China, remain entire, and are yet to be expended in strengthening and extending our Missions in those mighty strongholds of idolatry.

Since the last Annual Meeting it has pleased God to call to their rest two of the Society's most attached and long-trying friends, the Rev. Dr. Morison of Brompton, and the Rev. J. A. James of Birmingham; the former on the 13th of June, and the latter on the 1st of October. Throughout the course of a prolonged ministry, they cherished for its great objects the warmest devotion, and laboured in its service with untiring zeal; and their names will ever hold high distinction among its ablest advocates and most efficient supporters.

The Directors appointed deputations to unite in the last solemn acts of respect and affection to their departed friends, and adopted resolutions on the mournful occasions expressive of their personal veneration and love, and their gratitude to God, who had enriched His departed servants with varied and rare endowments, who had sustained them in the faithful exercise of their ministry, and who had honoured their abundant labours for the universal extension of His Kingdom with distinguished success.

The Directors have also been called during the year to lament the decease of *four* of the Society's devoted Missionaries.

The Rev. J. C. Dick was, as it was hoped, at the date of the last Annual Report, just entering on his labours in India; but this hope it pleased God in the exercise of His perfect wisdom and grace to disappoint. In the progress of the voyage our young friend developed

symptoms of disease not before suspected, which rapidly reached a fatal termination, and he was interred in the mighty deep, amidst the sincere lamentations of the captain and the crew of the vessel in which he had sailed.

The Rev. Joseph Taylor died at Bombay on the 19th of November, at the advanced age of seventy years, more than forty of which he had faithfully spent in the service of his Lord among the heathen.

The Rev. A. F. Lacroix, of Calcutta, entered into rest on the 8th of July. He commenced his youthful career as a Missionary in the year 1819, and almost to the close of life he prosecuted his work with untiring ardour. His life was an illustration of the truths which he ministered: his nature was generous, his manners unassuming, and his spirit catholic and fraternal. As a preacher of the Gospel in the *Vernacular* he was unrivalled; the heathen whom he laboured to instruct and bless hung upon his lips, and in their own tongue called him "*the man of the good or pleasant words,*" "*the man of the cheerful face.*" After a short illness he died in peace in the bosom of his beloved family. Christian Natives, who in the days of their ignorance would have shrunk from contact with the dead, as men seek to avoid a pestilence, carried their beloved teacher to his resting-place, and representatives of all sections of the Church of Christ gathered around his grave, and mourned that the cause of Missions had lost an able advocate, and the millions of India a warm and faithful friend.

The Rev. G. Stallworthy, who laboured in Polynesia for twenty-six years, died suddenly at Malua, in the Island of Upolu, on the 7th of November. He had preached a few hours before his departure from the words of Scripture, "Let me die the death of the righteous, and let my last end be like his;" and after the services of the Sabbath, he retired to rest to wake no more. He was a good man, and a laborious Missionary, much beloved and deeply lamented both by his fellow-labourers and the Christians of Samoa.

Mrs. Sykes, with her devoted husband, was appointed to assist in commencing the new Mission in the interior of South Africa, and had, after a long and difficult journey, reached the Kuruman in safety. She was looking forward with courage and hope to the difficult and dangerous enterprise yet before her; and though, doubtless, in the judgment of her Father in heaven, it was well that it was in her heart to do it, He had other thoughts, and thoughts of mercy towards her. On the 19th of May she fell asleep in Jesus, amidst the bitter grief of her bereaved husband and the affectionate lamentations of her Missionary friends.

The Directors are thankful in being able to follow these brief records of mortality by reporting that, during the year, TEN additional Agents have been sent forth on the Society's service: The Rev. Henry Gee, to Polynesia; the Rev. R. Ricards, to Berbice; the Revs. F. S. Turner, B.A., R. Wilson, B.A., R. Dawson, B.A., H. Cowie, J. Macgowan, and Dr. Henderson, Medical Missionary, to China; and the Revs. J. P. Ashton, M.A., and F. Wilkinson, to India.

It will also afford pleasure to the friends of the Society to learn that the number of Candidates for Missionary service now in course of preparation amounts to TWENTY-TWO, of whom it is hoped that several may be ready to enter on their labours during the year ensuing.

The total number of Missionaries sustained by the Society has been ONE HUNDRED AND FIFTY-TWO. Of these Twenty-three are connected with the several Missions of the South Pacific, Twenty labour in the West Indies, Thirty-nine in South Africa, Nineteen in China, and Fifty-one in India.

In addition to the foregoing, the number of Native Agents employed by the Society, including Catechists and Schoolmasters, exceeds EIGHT HUNDRED.

I.

The Directors gratefully acknowledge the care and kindness of Divine Providence on behalf of our Missionary Brethren who during the past year have ENTERED ON NEW FIELDS OF LABOUR WITH ENCOURAGING PROSPECTS OF SUCCESS.

It was announced in a former Report that Messrs. Baker and McFarlane had been appointed to *Lifu*, a populous Island of the *Loyalty Group*, in WESTERN POLYNESIA. The people had for several years enjoyed with great advantage the instruction of Native Evangelists. Multitudes had renounced Idolatry with its horrid rites, and were anxiously awaiting the arrival of Teachers from Britain, to make known to them the way of God more perfectly. Our Brethren reached the scene of their destination at the end of last October. Mr. McFarlane describes their reception by the Islanders in the following cheering terms:—

“Having seen Mr. and Mrs. B. safely landed, heartily welcomed, and comfortably settled in a neat little cottage, which exceeded their highest expectations, we left them on Saturday, the 5th of November, and anchored in Wide Bay on the following morning.

“We went on shore and were warmly received by a number of Natives, who were standing on the beach waiting our arrival. A meeting was called, at which I was formally introduced to the people. On the following day the news had spread. About a thousand Natives were assembled, who gave unmistakeable proof of their desire for a Missionary. The Native Teacher gave up his house, which was re-thatched in about seven hours. My dear wife soon made the place look homely and comfortable, by covering old packing cases as a substitute for tables and chairs, and making sundry little arrangements, whilst I was engaged about the exterior of the house. In a few days we felt ourselves at home, and although cut off from all civilized society, yet it was (as it is still, and may it ever be) our happy experience that Christ makes amends for all.

* * * “The unexpected death of one of our old Teachers (a Samoan), about three weeks ago, rendered it necessary that I should see Mr. Baker, to make arrangements for supplying his place. Accordingly I set out, intending to visit the Stations in the interior on my way, and hoping to become a little better acquainted with the language, as I should be entirely with the Natives for a few days. As we passed along, the news of our approach spread from village to village: hundreds assembled to receive us, who seemed delighted to feel that they had really got a Missionary at last. All wear clothing of some kind, which they get from ships in exchange for yams, pigs, &c. I was highly pleased with their appearance and the manner in which they conducted themselves. When we think of what they were a few years ago, compared with their present state, we have great cause to thank God and take courage. They are yet of course very ignorant and degraded, and in the eyes of some even loathsome, but 'tis only when we compare *themselves by themselves*, that we see how mightily the Spirit of God has been at work among them.”

The establishment of the new Missions in the interior of SOUTH AFRICA has been delayed by various causes beyond human foresight and control. The fatal epidemic prevalent among cattle, and especially oxen, while it greatly added to the expenditure, unavoidably retarded the progress of the travellers; and the threatened hostility of the Boers compelled them to halt at Kuruman until the intervention of the British Government frustrated the design. But these events, though trying to the patience of our Missionaries, still left their courage undaunted and their confidence unshaken. In the month of July they left the Kuruman in two bands, the one consisting of the Rev. Messrs. Helmore and Price, appointed to labour among the Makololo, on the north side of the Zambesi—the other including the Rev. R. Moffat, with Messrs. Thomas, Sykes, and John Moffat, proceeding to the southern side of the Great River, to open their Mission among the Matebele.

Mr. Moffat, writing on the 5th of September, from the Mahalapye River, expresses himself with his usual gratitude to God, and reliance on His care:—

“‘Thus far the Lord has led us on,’ and to Him would we ascribe all the praise. We lack no good thing, and all are contented and happy amidst the dust, dirt, and heat, which all must expect who travel the interior wilds of Southern Africa. We have now, however, got past the sandy and dusty portion of our road, and entered the forest region of wild

beasts and game, where a human being will rarely be seen, till we reach the outposts of the Matebele—a distance of nearly two hundred miles of road, if road it may be called, as the ground during the dry season is too hard to admit the waggons leaving the mark of their course.

"We are comforted with the assurance that God is with us. He has already answered the many prayers which have been offered up for both Missions, and has made our way plain before us. We have not met with anything to damp our spirits, nor do I see why anything should be allowed to do so, so long as we feel that we are in the path of duty, with the consoling promise of our Lord and Master—'Lo, I am with you.' The Matebele tribe is desperately wicked, and the nature of their government presents a fearful barrier to the gentle and lovely reign of the Prince of Peace; but we know that if the promised influences of the Holy Spirit are granted, the strongest ramparts of Satan's kingdom will, like the walls of Jericho, fall before the sound of the Gospel."

A subsequent communication from our heroic and devoted friend, dated December 26th, announces the arrival of himself and his future fellow-labourers, and their settlement at Nyate in the country of the Matebele. Unexpected trials awaited them at their journey's end, but these were overcome by prayer and patience, and at the above date Mr. Moffat wrote as follows:—

"Without entering further into details, we were mercifully preserved, and reached headquarters on the 28th October, and were especially thankful that we had not been hindered by the tropical rains, which were daily expected. We found Moselekatse at a small cattle outpost. He received us with much apparent kindness, and expressed the pleasure he felt at our arrival. He appeared in better health than I had been led to expect. * * * Here we remained till the 20th of November, and though many and urgent had been my applications to him to point out a place where he wished us to live, no satisfactory answer could be obtained. * * He could not help manifesting kindness to me, his old friend, but he studiously avoided, by various excuses, to comply with my requests. The time for planting and sowing was urged—potato seed nearly dried up, and other things were shown to him; but all without effect. We needed faith, and we needed patience. The new Brethren, as might be expected, felt disappointed—I more, though I could see no reason whatever for casting away our confidence. * * * On the 20th the King left us, and I ought to mention that, a few days before he left, he told me in a private conversation that information had reached him that the Missionaries were spies, and that in every instance they had been the precursors of the marauding Boers, &c. I endeavoured to disabuse his mind on that subject, as it was an easy matter for me, acquainted as I have been with South African Missions, to show how false the charge was. With my replies he professed to feel satisfied, adding, 'I know well the Boers hate you, and seek to kill you, because you love me.' We had for some time been aware that an individual who had been sent as a messenger to Mahura of Taung had been the fruitful source of these reports. He had listened to some of the disaffected Batlapies of that place—had been led to believe, and no doubt to report, that wherever the Word of God came the Boers would certainly follow, and that wherever that Word was received, the men would have to put away all their wives and keep only one, &c. Think only how such a report from the scenes of Missionary labour and success must have tingled in the ears of a despot, with his more than two hundred wives, and his officers with their harems! But such obstacles have been and are to be expected. Satan never did, nor ever will, leave his subjects to desert without a struggle, nor his kingdom to be intrenched upon without raising the wind from some quarter. I have seen much of Missionary life, and have read still more, so that our circumstances were no strange thing to me. Perhaps I had been depending more on my personal influence than on the right arm of the Most High. If so, I found it to be but a broken reed, but I felt, when often in solitude reviewing the past, the fullest conviction that the Directors were Divinely directed in sending us hither. And as Moselekatse had never once given a hint that he regretted our coming, or wished us to be gone, we had little or nothing to complain of; and the idea that he might intend to make our property a prey was too wild an idea to be harboured for a moment, savage and avicious as he is.

"We remained in these circumstances till the 15th instant, when we received instructions from the King to proceed and meet him at the place where we now are, and which we reached on Thursday the 22nd instant. I soon waited on the great man, and found him somewhat at a loss to look me straight in the face. He seemed to feel more than half ashamed when I told him that I had some reason to think that he had either forgotten or

cast off his old friend. He very soon tried to hush my complaints by telling me that he had given orders to some of his chief men to show us a fountain and lands, which, if we were satisfied with them, he should feel most happy. While I tried to be serious in my complaints, he tried to laugh me out of them, adding, 'I always told you I had not changed.'

"The following is from my private journal, which will yield you and the Directors (whose patience has been tried like our own) some measure of consolation. We have felt the need of their prayers, and felt also assured that we were not forgotten.

"This morning (the 23rd December) some of the principal men accompanied us down a very fine valley lying nearly east and west immediately below the town, which is of considerable extent, and which is called Nyate (a buffalo). A range of low hills to the left or west are covered with shrubs and trees. After walking about a mile or more through some native gardens, we came to the source or fountain, running down the centre of the valley which is wide and open. The water increased as we proceeded towards the bottom of the valley, where it became a considerable stream, which, running a short distance further, fall into the Engkuekueze River. The valley itself is entirely free of trees, and contains arable ground of different kinds, from the black vegetable mould to the red alluvial deposit, to almost any extent. The country beyond the boundaries of the valley on both sides is covered with trees. The situation was everything we could desire, and far exceeded our most sanguine expectations. The ground, and the purity as well as quantity of the water, were everything that could be wished for. The whole valley descends with a gentle slope to the Engkuekueze River. * * *

"After we had walked over a large extent, Monyébe, who may be considered the King's Prime Minister, addressed us and said:—'If the valley you now see pleases you, it is, with the fountain, at your service; choose where you wish to build, and occupy as much land as you please. If you are satisfied, the King's heart will be glad.' Of course we could not help expressing our entire satisfaction and gratitude. On our return to our waggons we waited on Moselekatse to acknowledge our obligation for his kindness, which appeared to please him well. In the evening Mr. Thomas, and John, and their good wives, took a walk to the spot, and were quite delighted with it. I now feel as if a heavy load were taken from my mind, and feel thankful that I was never permitted to doubt, dark as appearances sometimes were.—'Bless the Lord, O my soul!'

"To-day the Brethren have gone to the spot with their waggons, in order to raise temporary dwellings, and as soon as possible put some seed into the ground. Although a fountain of pure water is most desirable, yet it is not required, as in the south, for irrigation for everything planted or sown seems to grow anywhere, so that trees may grow and crops be got without irrigation. Rains are very frequent, generally accompanied with thunder. It is two months since they commenced, and they will continue two months more, when a dry winter, with prevailing E.S.E. wind, succeeds; but dews are heavy, and tobacco and other things may during that period be seen quite green. * * * I have not had time to observe much, but it is evident that the people are very healthy, and no sickness that I have heard of ever prevails among the cattle. The grasses are of a fine description, and the many evergreen trees and shrubs give the landscape a lovely appearance. Man only is vile. Oh they are savage, they are ignorant and wicked. How indescribably lovely would this region be were it studded over with little hills of Zion, and from them anthems of praise ascending to the Divine Redeemer, instead of the thousands of hoarse war-songs which anon resound from every town and hamlet through the Matebelian dominion. 'Mine arm is not shortened saith the Lord, who willeth that all men should come to the knowledge of the truth.'"

The tidings from Messrs. Helmore and Price, appointed to the north side of the Zambezi though verbal and brief, nevertheless encourage the sanguine hope that they also ere this have safely reached the place of their destination.

In CHINA the extension of our Missions northward on the Yangtze-Kiang has been hindered by causes which the friends of humanity and religion must deeply deplore. The renewal of hostilities between China and our own country would have rendered any advance in that direction perilous; and the minds of the people have also been most justly aggrieved and incensed by the unprincipled conduct of foreigners of various nations, not excepting Englishmen. These strangers, calling themselves Christians, have been guilty of kidnapping the people, and having by fraud or force placed their captives on board vessels prepared for that vile purpose, under the specious name of Emigration, they have carried them far from home and country, and such as have outlived the horrors of the voyage have, in many instances, been consigned to hopeless toil and bondage.

This, and kindred atrocities, could not fail for a time to impede the cause of truth and righteousness; but it may be anticipated, from the general condemnation which it has already provoked, that, when peace and amity are re-established, provision will be made for the suppression of the evil. In the meantime it is most gratifying to learn that the feelings of the people towards Christian Missionaries in *Shanghai*, and in the provinces south of that city, are now not only free from hostility, but generally pacific and kind.

The Rev. Joseph Edkins, under date February 9th, writes as follows:—

"The country has been hushed into its usual state of quietness in the vicinity of this city. There is now no obstruction to our customary journeys in most parts, and to our regular visitation of the Out Stations under our charge. I have just returned from an excursion undertaken with Rev. G. John and Rev. J. Cox, of Canton, to *Suchu* and *Sung Kiang*, where, as you are aware, we have Native agents located. Mrs. Edkins was also with us. The journey was very delightful and encouraging."

The Rev. W. K. Lea, of *Amoy*, has made repeated excursions into the interior, extending to a hundred miles, and among people to whom the face of a white man was previously unknown; and in the crowded towns and villages which he visited he was generally welcomed, and in many instances the people listened to his message with serious attention.

"Chiang Chow," writes Mr. Lea, under date *Amoy*, January 5th, "had been heretofore the limit of foreign excursion to the westward. I am not aware that the Gospel had ever been preached in the regions beyond, even by Native Christians. Leaving that city, after having spent some time there in preaching, a day's journey brought us to the edge of the Chiang Chow plain. We made our way with some difficulty, on account of the shallowness of the stream. At dusk we anchored not far from the district city of *Lem Cheng*. The moon rose as the sun went down, and crowds gathered on the sandy banks of the river, to whom we preached by the bright moonlight far into the night. Many inquiries were made as to the nature of the true God, and the kind of worship he requires. The people were more than usually attentive. All were anxious to get books, and invited us to visit them again.

"We started at daylight the next morning. The river became narrower and somewhat deeper. We were now passing through a country of hills, among which villages were thickly scattered. As the boat still proceeded slowly, we walked for a considerable part of the day, and had many opportunities for preaching, and the distribution of the Scriptures. In the afternoon we turned off from the main river into a stream which flowed in from the North West. At night we came to *Swa Sia*, a large market town. The news soon spread that a foreigner had come, and before long hundreds were congregated on the bank. By daylight the next morning the shore was covered with spectators of all sorts and sizes, staring with all their might at the boat, and making no little noise. I went on shore, to their great delight, and preached for a long time. After breakfast I went among them again, but the boys (who are generally our most noisy opponents) became so unruly that I found preaching of no use. I therefore told the people that as they did not seem to have learnt the rules of politeness, one of the chief points of which was the exercise of courtesy to strangers, I would not stay with them any longer. We accordingly left at once. Some people from the place, however, having since that time come down to Chiang Chow, happened to meet with one of our people, and told him that they would promise to behave better if the foreigner would visit them again.

"We travelled all the next day, and came on the Saturday evening to a cluster of villages, where we stayed for the Sabbath. Opium had been there long before us. I found that most of the Native boats carried more or less of it. In one village, where there cannot be more than a thousand inhabitants, the people told me that they could count among them three hundred opium pipes. This meant that there was considerably more than that number of smokers. Many inquired anxiously for medicine to cure themselves of this fearful habit. We carry with us medicines for this purpose, which are sold at a nominal price; but I fear they are seldom of much use. When the craving for the drug is unsatisfied, the agony caused thereby is almost intolerable. It may be said that few die from the use of opium; but when means fail to procure the accustomed supply, the opium smoker descends to the grave with fearful and rapid strides.

"On Monday morning we started again, and, after preaching by the way, we came towards evening to a large town, which was evidently a place of considerable trade. Her

we had, as the Native Christians phrase it, an excellent opportunity. The people received us most cordially. Everywhere we had large and attentive audiences. Having gone into a temple which had been turned into an opium den, I found several poor wretches lying about on the floor in various stages of stupefaction. The place soon became too strait for us, and the people themselves invited us to go to the largest temple in the town, which was soon filled with curious and quiet hearers. I converted the incense table into a temporary pulpit, while a Native Assistant at the further extremity of the building preached to the crowd immediately around him. After some hours spent in this way, a respectable man invited me to his house, and regaled me with his best tea, and a variety of cakes and sweetmeats. The people altogether were exceedingly friendly. * * *

"I had hoped to reach the city of Pengho, which is on the borders of the Canton Province, but my boat could go no farther, and I had not come prepared for a journey by land.

"On our return we stayed at every place of consequence, preaching the Gospel and distributing Scriptures and Tracts. Such was the eagerness for books, that many came through the water to the boat on purpose to get them. At various places Teachers and respectable tradesmen came and sat with us in the boat, and while we drank together the friendly cup of tea, listened while we spoke to them of the Gospel of Christ."

The Rev. F. S. Turner, the associate of the Rev. John Alexander of Norwich, in the early part of last year relinquished the endearments of country and home, and at the invitation of the Directors, devoted himself to the service of Christ in China. Mr. T. accompanied Dr. Legge and his family in the "Dora," and during the voyage applied himself assiduously to the acquisition of the language. In the month of October last, in connection with the Rev. J. Chalmers, he commenced his Missionary labours in *Canton*; and of this city and its neighbourhood, heretofore notorious for hatred to foreigners, our young friend thus writes:—

"Besides speaking well of my fellow-labourers, I am happy to be able to tell you that the facilities for propagating Christian truth here are almost as great as could be desired. In the open places of this large city the preacher can proclaim the glad tidings to listening crowds, and everywhere he finds persons willing to converse about 'the new doctrine.' We can erect chapels, and hearers will come to them; we can collect children into schools; our hospitals are evidently popular, and our books eagerly received. The country around, thickly dotted over with towns and villages, is open to us; and in his excursions the Missionary generally meets with civility and an attentive hearing. There are opportunities here which might reasonably induce many a young man to prefer labouring among these teeming myriads, to adding one more to the thousands of Gospel Ministers at home."

II.

The Directors would feel chargeable with a serious omission of duty did they not bear explicit testimony to the FIDELITY AND DILIGENCE OF THE SOCIETY'S MISSIONARIES.

Among the essential qualifications for Missionary service is *the early acquisition of the language of the heathen*; and the Directors never fail to enforce upon their young Brethren the duty of making this the first object of their solicitude and labour. Few, very few, are the instances (and these restricted to English educational institutions) in which a Missionary can hope to reach the understanding and heart of degraded idolaters, but through the medium of the vernacular; and, on the other hand, to hear from the lips of a foreigner the wonderful works of God in their own tongue, will often disarm enmity and conciliate attention.

In the accuracy and force of these views our junior Missionaries cordially sympathize, as will be seen from the following judicious remarks of one of their number, who has lately entered on his work in the city of Calcutta:—

"I feel sure that, with fair opportunities, I should find no great difficulty in the language, and indeed, as matters are, I shall not rest satisfied until I can preach in Bengali. But the being involved in English work the moment one sets foot in India causes the study of the vernacular to drag on slowly, until, in many cases, a man loses belief in the possibility of

his getting the language. If you will excuse the suggestion, I wish the Directors would exempt, or rather prohibit, new Missionaries coming here from all other work, for one year, than that of studying the language, and at the end of that time let them undergo an examination. I feel sure that in the long-run this would be a saving of time and an increase of our strength. Mr. Lacroix often expressed to me his wish that something like this were done. You are probably aware that the Church Missionary Society has established a regulation by which the first two years, I think, are left free for the language. My Brethren here feel the importance of this so much, that a short time ago they were trying to effect an arrangement for sending me for six months into the Mofussil, altogether away from Calcutta, agreeing, by extra effort, to do the additional work that would fall into their hands by my absence."

Impelled by similar convictions, our Brethren generally devote their earliest and best energies, not only in acquiring the knowledge of the native language, but a capacity to *speak it intelligibly*. The men of former times have laboured to provide grammars and lexicons, as well as translations, and with their aid our Missionaries who have recently entered on their work, have frequently acquired within two years not only the power of making themselves understood by the people, but of publicly proclaiming the truths of the Gospel.

"A few days ago," writes the Rev. W. M. Blake, of Benares, under date March 5th, "we had a meeting with our Native Christian Brethren, which, as a comparative stranger, gave me much pleasure, and I am sure would have gratified our supporters at home could they have witnessed the scene. It is a goodly custom in this Mission circle to hold annual meetings for fraternal intercourse, both at this station and at Mirzapore, when the Missionaries, and as many of the Native Christians who can leave their homes for a few days, meet together at the Station appointed. To all, but more especially to our Native Brethren, it was a time of much pleasure, and it is hoped of spiritual refreshment. * * The language in which all the services were conducted was Hindustani. About eleven o'clock in the day we had a large gathering. Our Missionary Brethren from Mirzapore took this service, Mr. Sherring opening with reading and prayer, and Mr. Jones preaching the sermon. I hope I am not out of place in remarking that all competent to judge seemed to feel gratified with the progress which Mr. Jones had made in the language, and that many expressed their congratulations to him on his ability to speak in their *own* tongue to this people the wondrous works of God."

Mr. Jones did not arrive in India till April, 1858, and during that year his time was unavoidably occupied in the English Educational Institution in Calcutta; his ability, therefore, at a period so early, to preach acceptably in Hindustani, is a proof of his great diligence no less than his capacity for Missionary service.

Similar testimony has repeatedly been borne to several of our younger Missionaries in China and India; and Mr. Price, one of the Brethren appointed to Central South Africa, within six months of his arrival in the country, writes:—"You will be glad to hear that I preached my first sermon in the Sechuana language last Sunday afternoon."

These gratifying facts are sufficient to remove the discouragements to Missionary labour, often felt by those who would otherwise aspire to this noble service; as though the difficulty of acquiring the native language was all but insuperable, and that at least years are required for its acquisition, so that prospects of usefulness are doubtful and remote. For, although it does demand the labour of years to become truly a *scholar and a critic*, a translator or reviser; yet, to open his commission and preach Christ to the heathen, and thus to save souls from death, is a power to be attained by aptitude, diligence, and prayer, within the limited term just stated.

If the publication of the Gospel by the living voice, in the vernacular, be indispensable in the *introduction* of Christianity to a heathen people, the *translation of the Scriptures* is no less essential to its *establishment and progress*. This inspired warrant of faith and rule of duty is to the newly enlightened mind a preservative from error, a safeguard amidst dangers, and a sure guide through the perplexity and darkness of earth to the light and blessedness of heaven.

Influenced by such considerations, the time and acquirements of our Missionaries have been invariably devoted to provide this great desideratum for the tribes and nations to whom they have been sent. When the people have possessed a written and well-constructed language, the Missionary has laboured to acquire it; and when he has found no written form of thought, he has learned the language of the idolater and savage from his own lips, has given back to him the Word of life in his own tongue, and taught him how to read and understand the heavenly record. These primary translations cannot be expected to be free from imperfections; but they, nevertheless, faithfully unfold the cardinal truths of revelation, and are able to make men wise unto salvation, through faith in Christ Jesus. Of the defects inseparable from such first attempts, none are so conscious as the faithful translators; and hence, by years of vigilant and persevering study, they labour to revise and perfect their early labours. Two such revised editions of the Bible, carefully prepared by our Missionaries in the languages of *Tahiti* and *Samoa*, are now on their way to England, to be carried through the press; and these, as with former editions, will be gladly purchased by the Native Christians at their full value, and the produce returned with gratitude to their benefactors.

Second only in importance to the translation of the Scriptures, are the labours of our Missionaries in *rendering into the languages of the people suitable works, both on Education and Christianity*. In the languages of Polynesia, South Africa, India, and China, volumes have been prepared, and printed at the Mission presses, on Grammar, Mathematics, History, Geography, Astronomy, Surgery, and Medicine; and with these, translations have been made of "The Anxious Enquirer," "Come to Jesus," "The Faithful Promiser," "Line upon Line," and many others, with that book of all countries and ages, "The Pilgrim's Progress." Such transfusion of English thought and Christian sentiment into the languages of the heathen world cannot fail, with God's blessing, to prove of incalculable value in exposing the absurdities and abominations taught in their sacred books; and the Directors trust their Missionaries will be enabled greatly to multiply and extend these literary productions.

The interests of Education also unceasingly demand the time and attention of our Brethren. In all Mission Schools the truths of the Bible are avowedly and publicly taught, and yet the number of heathen scholars is limited *only* by the amount of the agency employed, and might, if the means of education were supplied, be enlarged to an amount almost indefinite. But, while heathen parents are willing to send their children to schools in which the principles of Christianity are taught, it should be understood that their motive for this inconsistency is mainly to secure for them the secular advantage which the knowledge of English never fails to ensure. It is, therefore, the strong and growing conviction of the Directors, that although, in certain populous cities and localities of India, instruction in our language should form a *higher* branch of the Educational system, yet that, in *Mission Schools* generally, both the secular and Christian instruction of the pupils should be conducted through the medium of the vernacular. They are happy to state that in the schools sustained by the Society, with the exceptions already stated, such is the practice pursued; and as an illustration, it may be observed that in the province of Travancore, out of upwards of 6600 children educated by our Missionaries, more than 6000 are taught exclusively in the Native language.

The Directors cordially concur in the special object of the Society recently formed in the metropolis for the advancement of Christian *Vernacular Education* in India, by training Native Teachers, providing school books, and other appropriate measures, and they sincerely hope that, through the Divine blessing, its operations may greatly tend to promote the important object for which it has been instituted.

But, however great the value and efficiency of the several branches of Christian effort just

enumerated, the paramount obligation and distinguishing honour of the faithful Missionary is to "*preach among the Gentiles the unsearchable riches of Christ.*" For this ordinance of God no substitute can be found, and it must be perilous to souls that any should be sought. The Directors heartily rejoice that the Messengers of the Churches, whom the Society has sent forth, are in very truth the glory of Christ; that they labour to discharge with fidelity the high commission which they have received from Him; that from day to day—from year to year—from the beginning to the end of their missionary life—they cease not publicly, and from house to house, to teach and to preach Jesus Christ as the only Saviour of our guilty race.

In prosecuting this characteristic duty of their office, they preach the Gospel in town and country—in the crowded bazaar and in the obscure village—to the traveller by the wayside, and to the multitudes assembled at heathen festivals; and, in those seasons of the year when travelling is practicable, they extend their labours over distant regions, inhabited by myriads of perishing idolaters, to whom the words of truth and mercy were before unknown. And at no distant day, when, by the promised outpouring of the Holy Spirit, the cause of Christ shall have acquired greater power and expansion, it may be hoped that our Missionaries will gladly devolve the oversight of the infant Churches upon Native Pastors, and devote their own time and energies in an increased degree and to a still wider extent as *Evangelists to the Heathen*.

III.

In recording the operations of the Society for the year, a brief notice of the *increase and efficiency* of our NATIVE AGENTS will be found gratifying.

From an early period in the history of the Society, our Missionaries have gladly availed themselves of these invaluable auxiliaries, and many of the brightest triumphs of the Gospel in the islands of the South Pacific have, under the Great Leader and Commander of God's Host, been attributable to their courage and their constancy. In *Tahiti*, the Native Pastors not only minister the Word of God to the edification of the Churches, but, according to the testimony of our honoured Brother the Rev. Wm. Howe, they watch with assiduity over the souls committed to their care; and, amidst the fearful temptations which abound, they labour to preserve the purity of Zion. In *Madagascar*, undismayed by the prospect of bonds and imprisonment, the Native Pastors and Evangelists have laboured faithfully for the salvation of their countrymen, and many having proved themselves ready to die for the Lord Jesus, are now ennobled with the martyr's crown. Throughout *India*, in the recent season of danger, they braved the fiercest hatred of their heathen countrymen; and amidst "trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment," they were examples of confidence and patience, confounding their adversaries, and exceeding the hopes and expectations of their friends. In *Burmah*, we hear of a noble band of believers, inspired by God with apostolic wisdom and ardour, whose labours for the salvation of the untutored and semi-barbarous Karens He hath crowned with success unparalleled in the history of modern Missions.

But although the Great Head of the Church has made it clearly manifest that He can, by the truths of His word and the teaching of His Spirit, without the intervention of human agency, when that was unattainable, call from among the heathen able ministers of the New Testament, yet it is the obvious duty of Missionaries, and of Missionary Institutions, to provide an appropriate course of educational training for suitable and promising Native converts; and, during the last twenty years, hundreds of students have enjoyed the advantages of such training in the different institutions of the Society, who are now labouring efficiently as Teachers and Evangelists.

It is, however, of the first importance that the course of Native ministerial training should be adapted to the sphere which the student is hereafter to occupy, and the peculiar

service likely to devolve on him; hence, the qualifications needful for the Christian Teacher in the presidential cities of India, where our language and literature are extensively known, would neither be requisite nor appropriate for one called to labour in distant provinces and rural districts, where the millions have scarcely ever heard a sentence in any language but their own.

In *Southern India*, our Missionaries have long been aided by a goodly band of Native labourers, and in the *North* their services are no less valued, and their numbers are increasing. The Rev. M. A. Sherring, of Mirzapore, supplies the following instructive and gratifying report of the labours of the *Four* Assistants at that Station:—

“Since the last Report was written, the number of Catechists has been increased to four; and our labours in the city, in preaching to the people, have been proportionately increased. One of these could only remain for a time among us, during which he gave his services gratuitously, and was very zealous and effective in the discharge of his duties.

“The second, named John Jacob, was formerly a Catechist in the Baptist Mission at Muttra. He is a man of earnest piety, and of much weight of character. During the rebellion, while shut up with the Europeans and Native Christians in the Agra Fort, he did good service as a gunner. His wife is a daughter of that distinguished servant of God, the late Wilayat Ali, who was massacred in the streets of Delhi.

“In order to increase the efficiency of our labours in the city, a portion of a house, well situated, was rented by the Mission. This house was raised from the street, and had a very deep verandah. The plan adopted was, to speak to the passers-by for a time, and then to collect in the verandah itself as many as were willing to come up. On the floor of the verandah a mat was spread, on which the people sat. Conversation in an easy style was then carried on with them upon the great truths of religion. With the exception of an interval in the middle of the day, a Catechist remained here all the day long, and was seldom left without visitors.

“A still better plan for making known the Gospel to the heathen, and of bringing it constantly before their attention, was, however, devised in the course of the year. Two Catechists, with their families, were located in the city, in a house situated in Wellesley Gunge, having a good frontage or verandah towards the road, adapted for preaching. The verandah is used, not only for preaching purposes and for holding conversation with the Natives during the day, but also for the performance of Divine Service in the evening of each day. The influence of the Catechists on the neighbourhood is, I believe, considerable, and much good has already been effected by this new institution. I hope, please God, to live to see extensive fruit resulting from it.”

In *China*, also, our Missionary Brethren have received most valuable assistance from Native agents, and in the city of *Shanghai* they have adopted measures, best suited to present circumstances, to improve their qualification for the office.

“Mr. John and myself,” writes the Rev. J. Edkins, Nov. 22nd, “have commenced a plan for the regular training of Native Preachers, so far as circumstances will permit. Those resident at Shanghai, six in number, attend a daily morning class for two or three hours, and those who are stationed in the country join this class for a week when they visit Shanghai. We are conducting them through a course of systematic Theology, Scripture Exegesis, and the preparation of Sermons. We endeavour to make our instruction as practical as possible in its bearing on their work as preachers, and hope thus to increase their knowledge of the Scriptures and their efficiency as public teachers.”

It may naturally be assumed that men whose lives have been spent amidst the gross darkness and depravity of heathenism, and on whom the light of heavenly mercy shone but as yesterday, will sometimes betray defects, both in knowledge and in principle, which only time and discipline can correct. But although, in the amount of intelligence, moral delicacy, and untiring ardour, they may come short of their European Teachers, yet, in the facile use of the native language, in the knowledge of idolatry with its deadly power, in deep sympathy with the thoughts and feelings of their countrymen, and in loving solicitude for their salvation, Native Christian Teachers possess advantages which the Foreign Mis-

sionary, though diligent and faithful, is rarely, if ever, able to acquire. The friends of Missions universally must therefore feel sincerely gratified that no less than twelve Native Christians of Tinnevely, after a course of suitable preparation, have recently been ordained to the work of the ministry by the Bishop of Madras; and the Directors earnestly hope that the Christian Pastors connected with this and all other Missionary Institutions may, at no distant day, be favoured by their Divine Master with like occasion for joy and thankfulness.

By such agency, and by such only, can the purposes of the Mission Church be carried out, and her hopes fulfilled—the prophecy be accomplished, when “many shall run to and fro and knowledge shall be increased”—and that glorious consummation be ultimately realized, when “the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

IV.

The Directors would invite their constituents to unite with them in praise to God, whose blessing has continued to attend the operations of the Society in its several extended fields of labour, and that its MISSIONS GENERALLY PRESENT SURE INDICATIONS OF STRENGTH AND PROGRESS.

To appreciate the reality and importance of Missionary progress, we must understand the gigantic difficulties by which, in every heathen land, the introduction and establishment of Christianity is obstructed. Under the most favourable circumstances, the faithful Missionary must be ready both to labour and to suffer, and in his life-long course must combine the work of faith, the labour of love, and the patience of hope. The soil he has to cultivate is hard and sterile, or prolific only in thorns and briers nigh unto cursing; and the object of his care and toil is never attained till “instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree,” and the gracious purpose of his Almighty Saviour is realized, “Behold, I make all things new.”

That the labourer who spends his strength on a soil so unkindly, and who can never be satisfied with the reward of labour till the wilderness becomes a fruitful field, should sometimes appear with downcast hands and feeble knees, exclaiming, in sorrowful accents, “I have laboured in vain,” can excite no surprise, while it claims on his behalf our generous sympathy and fervent prayer. But perseverance in labour is the pledge of success; and the history of Missions is the illustration of the Divine assurance, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Our devoted labourers have shed their tears, yet they have not relaxed their toils, but with long patience they have waited for the early and the latter rain, and in due season the life-giving power has descended. From every spot on which they have bestowed their strength, they have already presented their first-fruits before the Lord, and from many a wide field in which they have laboured hard, and sown and ~~re-sown~~ “precious seed,” they have at length gathered in a glorious harvest.

If we look to *Tahiti*, where the enemy has long laboured to sow tares among the wheat, the latest intelligence assures us that the incorruptible seed of the Kingdom continues not only to live, but to bring forth more fruit. “I have not been able,” writes the Rev. W. Howe, “to obtain a census of the Church Members this year; but from what I hear of the state of the Churches, I have reason to believe that it will be in advance of the number reported last year. If we turn our thoughts to *Madagascar*, where the fierce tempest has so often swept over the heritage of the Lord, instead of leaving behind it desolation and death, it has been followed by a richer blessing. The blood of the martyrs has proved the seed of the Church, and from this dark island the last, like all former tidings, inform us that the more the people of God are afflicted, the more they continue to multiply and grow.

Although in *China* the bright and boundless prospects presented to the friends of Missions,

in the provisions of the new Treaty, have for a time unhappily been beclouded, yet the sanguine hope may be cherished that, by the good Providence of God, these clouds will be quickly dispersed, and unveil a sky serene and glorious. Truc patriotism, no less than Christian principle, must inspire the hope and dictate the prayer that the honour of our country, in relation to the Chinese Government, may be secured by wisdom and firmness, forbearance and moderation, rather than by martial force and the spirit of revenge, and that the future relations of China and Great Britain may be those of mutual truthfulness, equity, and friendship. But while, as already intimated, the renewal of hostilities has prevented the entrance of our Missionaries on the vast regions northward, they have, nevertheless, not only continued their labours in the cities already occupied, but have widened their operations in the surrounding districts; and in no former year have the tokens of the Divine approval been more abundant and encouraging.

In eight different localities, more or less distant from *Shanghai*, the Rev. W. Muirhead reports that it has been the privilege of himself and his colleagues to form as many infant churches, under the oversight of Native agents. These may be regarded as affiliated with the Church in that city, which now numbers upwards of 130 believers. In *Amoy*, the ministrations of Messrs. Stronach and Lee have been accompanied with many tokens of the Divine favour, and in all the departments of labour they have been favoured with much encouragement. The congregations are numerous and attentive, and the members of the Church amount to 200. In *Canton*, from which several of the Native Christians were compelled to retire during the war of 1858, the Church has been re-formed and enlarged; and among the new members is the widow of the late Leang-Afah, the first Chinese convert, and for more than forty years the devoted Evangelist of this Society. It is additionally gratifying to learn that the son of this good man has also, within the last few months, been received into Christian fellowship by Dr. Bridgman, at Shanghai; and thus the persevering prayers of the husband and the father, though seemingly unavailing throughout the many years in which they were daily offered, have at length been answered. In the colony of *Hong Kong*, the Native Pastor, Tsun Sheen, has discharged the duties of his office with ability and faithfulness, and the Church under his care includes more than fifty Chinese Christians. Our beloved and honoured friend Dr. Legge, in the year 1856 reported the interesting case of Ch'ëä, an elderly Christian convert, from Pok-lo, a town distant a hundred miles in the interior of the empire. His mind had been awakened to the truth and divinity of the Gospel by instructions he had received from a colporteur in the service of the British and Foreign Bible Society, and he came to Hong Kong seeking further counsel from our Missionaries. He was admitted to the privileges of the Church, and shortly returned to his native town. In the year following he again visited the colony, accompanied by a Native Convert; in 1858 he made another visit, attended by two other Converts, and in the year 1859 he appeared with two more. All these had been brought to embrace the truth of Christ by his means. In the early part of 1860, Ch'ëä again presented himself to Dr. Legge, with nine additional candidates for Christian baptism, making a total of fourteen souls brought to the knowledge of the Saviour by the benevolence and zeal of this devoted man. Of his last visit, Dr. Legge has communicated the following interesting particulars:—

“I have now to ask you to rejoice with me in the baptism of the largest number of converts to which it has been my privilege to administer the ordinance here, in Hong Kong, at any one time. Last Sabbath, seven men and two women all avowed themselves disciples of Christ, by receiving that ordinance, having with them likewise three children. They are all additional fruits of the labours of our Brother Ch'ëä, in Pok-lo and the surrounding country.

“A day or two after I had sent off my last letter to you, Ch'ëä made his appearance, bringing these sheaves with him. His return to Pok-lo, with the old man Ch'an and his wife, of whose baptism I wrote to you in November, seems to have made no small stir. Not content with putting away his own idols, Ch'an proceeded to destroy several of the

public idols in his village, and the people, from reverence for his age, had not interfered with him. His eldest son, along with his wife, determined that his father's God should be their God. Others, who had long received more or less instruction from Ch'ëä, were also brought to decision. The nine individuals whom I have mentioned assembled in the beginning of the Chinese year, in Pok-lo, and asked Ch'ëä to conduct them to Hong Kong. They embarked in a passage boat, and after three nights and two days arrived here.

"Tsun Sheen and myself spent nearly the whole of the 3rd current talking with them, and hearing their statements. The degrees of their knowledge were various, but Ch'ëä had evidently bestowed much labour on them all. He had laid a good foundation by the teaching of the law, and had led them on to the truth as it is in Jesus. They professed a conviction of sin, and an entire trust in the atoning death of Christ. They relied, they said, on the help of the Holy Spirit to enable them to live according to the Gospel. Much time was spent with them every day, expounding the Scriptures, and impressing on them the nature of the obligations which they wished to undertake; and, as they all still pressed to be received as the disciples of Christ, we felt that we could not forbid water that they should not be baptized.

"They will return to their homes in the course of this week. A colporteur in the employment of the Bible Society will go with them, and spend about a month in their neighbourhood. Ere long Tsun-Sheen will pay Ch'ëä a visit. He reports that many others in that part of the country have put away their idols. The way will probably be shortly opened for myself to go among them, and see with my own eyes the work which is proceeding. Thus far all is full of encouragement, and, I believe, that all is real. God hath commanded our strength. Strengthen, O God, that which thou hast wrought for us!"

In the several divisions of our *Indian Empire*, Missionary labours are rewarded with increasing encouragements and growing success. From the *North-Western Provinces*, where the horrors of the mutiny raged with greatest violence, the reports are most cheering. In some districts the number of conversions is unprecedented, and the people very extensively are distinguished, in contrast with former indifference and opposition, by respectful attention to the character and claims of Christianity. Of this gratifying fact the Rev. M. A. Sherring gives the following statement in reference to Mirzapore :—

"The interest cherished on the subject of Christianity is certainly extensive, and is, I believe, on the increase. The people evidently converse among themselves about its merits and claims, and are much impressed by the high morality it enjoins, as well as by the great results it professes to be able to accomplish in the condition of mankind at large, both in respect to their happiness in this world and also in the world to come. * * * The Lord is manifestly preparing their hearts for the reception of His Word. The constant preaching of the Gospel among them is, through God's blessing, causing them to become acquainted with its real character. Surely the favourable reception which it meets with at their hands is not produced by the adversary of souls, but, on the contrary, is produced by the Spirit of God, who baffles his mischievous devices, and begets in their hearts some desire, faint though it be, to know the truth which God has revealed to men."

The Rev. Wm. Beynon, of Belgaum, in the Presidency of Bombay, also refers to the manifest abatement of that virulent hostility to Native Converts which heretofore universally prevailed :—

"I do not think," Mr. B. writes, "that the general aspect of things was ever more encouraging in the Mission than at present. The families that have lately joined the Mission are all respectable men and possess influence, and there is much inquiry going on. The feeling towards Christianity is different from what it was. I hope there is a more tolerant spirit abroad. If the late conversions had occurred a few years since, we should have met with much more opposition, and there would have been much more commotion than there has been. Some of the relations of Goorappa, one of the new converts, have been to see him, and say they are for peace, and have invited him back to his village. This augurs well; the Lord's name be praised!"

The last Annual Report of the Society contained a brief statement of the violent perse-

cution which the Native Christians of Travancore were then suffering from their countrymen, on the alleged ground that the distinctions and rights of the higher caste in their style of dress had been assumed by the Shanar Christian women. For a while the heathen raged, and the followers of Christ appeared as sheep in the midst of ravening wolves; but He in whom they trusted heard their cry and sent deliverance. The Rev. F. Baylis, of Neyoor, gratefully records the Divine interposition and its happy results, in the subjoined communication:—

"The past year," writes Mr. B., "has been a memorable one in the history of our South Travancore Missions. At its commencement we were for a time in much trouble and anxiety—'Without were fightings—within were fears.' Our chapels were being destroyed by fire, our dwellings threatened, and our people insulted and illtreated; while, from the open sympathy shown to the rioters by many of the subordinate native officials, there appeared every prospect of greater deeds of violence being perpetrated. But 'the Lord on high is mightier than the noise of many waters.' Through His goodness we have not only been permitted to close the year in peace and safety, but with the confidence that He has, in His good providence, overruled all these events for the furtherance of the Gospel, and for the general prosperity of this province. He has clearly shown that He can make the wrath of man to praise Him, and the remainder thereof He can restrain. By His blessing, order has been restored, the prospect of a better system of Government has been given, and, above all, our efforts for the spiritual well-being of the people around us have been attended with considerable success. To His holy name be all praise!

"Happily, Travancore is not an independent state, and though justice was so difficult to obtain here, our petitions, and those of the suffering people, to the Madras Government were not disregarded. Sir C. E. Trevelyan, the Governor, plainly and justly characterised the restrictions of the Travancore Government with respect to the dress of the Shanar women, as 'barbarous and indecent,' expressed his disapproval of the conduct of the Soodras during the disturbances, and, above all, appointed a new Resident in the person of F. N. Malthy, Esq., who will, we have every reason to believe, prove 'a terror to evil-doers, and a praise to them that do well.' Without showing any undue favour to Missionary operations, which would be no real help to us in our work, our new Resident will, we are persuaded, see, so far as he has power, that we have liberty to carry on that work in peace and quietness.

"But, besides these good effects which have followed from the efforts of the heathen to drive us from the country, we have rejoiced to see that many natives of this district (chiefly of the Shanar community) who had long had the Gospel made known to them, but were halting between two opinions, have been brought to decision. They now see that the Missionaries are the true friends of the people, and that they teach a religion calculated to raise them from their state of degradation and ignorance—a religion whose aim is to bring 'peace on earth, good will towards men;' and considerable numbers of them have already shaken off the trammels of heathenism, and put themselves under Christian instruction. On the other hand, I do not know of a single case of any of our older adherents apostatizing on account of the persecutions they were called to endure."

The progress of our Mission Churches has happily *not been restricted to increase of numbers*, but our Brethren report with gladness that believers grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

It is true that in the remaining influence of heathen principles and associations in native Christians, there are found occasions, if not of astonishment, yet of regret; but in the simplicity of their faith, the ardour of their first love, and in the noble daring of their courage, we find also examples that might supply ourselves both with instruction and reproof. The converted heathen lives in a moral atmosphere noxious and deadly; we breathe the air of Christian civilization and refinement, which, though not pure, is healthful and invigorating. Both the good that awakens our own self-complacency, and the evil we are forward to censure in the new-made convert, may be attributable to influence from without, rather than to principles prompted by the heart: let us not then be vain of our own strength, nor uncharitable to the weakness of our Brother for whom Christ died.

In nothing was the practical faith of the Apostolic Churches more conspicuous than in the provision which they made for supporting the ministry of the Gospel, and extending

its blessings to others. While oppressed by persecution and struggling for existence, they not only ministered to the wants of their teachers, but sent forth their messengers with the blessings of salvation to the benighted heathen around and beyond them. The wise and benevolent ordinance of Christ, on which the primitive believers thus nobly acted, is well understood and practically honoured by our Mission Churches; and of them it may be truly said, as of the Churches of Macedonia, the depth of their poverty hath abounded to the riches of their liberality.

The Mission Stations in the West Indies and South Africa within the Colony, are, for the most part, or in the greater degree, self-sustained: and considered *in relation to the support of Pastors and Teachers, raised from among themselves, and upon whose agencies they must ultimately depend*, their freewill offerings afford a pledge of stability and extension. Even in Travancore, where many of the people were born slaves, and where the earnings of an English labourer would be deemed wealth, the Native Christians have during the last year subscribed more than £400 for objects of benevolence and religion; and the aggregate contributions for the year of our Mission Stations have amounted to £14,101 1s. 11d.

V.

In closing the present brief Report, the Directors of the Society cannot omit to congratulate its members and friends that the Missionary year just closed has been distinguished in every section of the Protestant Evangelical Church by **SPECIAL AND UNITED PRAYER FOR THE ENLARGED OUTPOURING OF THE HOLY SPIRIT UPON THE LABOURS OF CHRISTIAN PASTORS, TEACHERS, AND EVANGELISTS THROUGHOUT THE WORLD.**

Prayer, and such prayer, is essential to the vitality and strength of our enterprise. The cause of Missions is emphatically the cause of God; it rests upon His sovereign purpose and command, and its progress depends exclusively on His power and grace. If Missionaries are found faithful and equal to their work, by Him they are qualified and sent forth; and if their labours are crowned with success, to Him the praise is solely due; for, "neither is he that planteth anything, neither he that watereth, but God that giveth the increase." To assume, then, any part in this Divine enterprise without humble dependence upon Him, and importunate prayer for His blessing, must be to ensure the failure of our powerless efforts, and to incur His just rebuke for our presumption.

Our Missionary Brethren are sustained by our confidence, and cheered by our sympathy; but, beyond every other proof of love we can render, they value our prayers. Our estimable young Brother, Mr. Turner, on commencing his work in the City of Canton, thus expresses his first thoughts and strong convictions:—

"If you ask me what seems most needed for the success of the Gospel in these parts, I answer unhesitatingly—the influence of God's Spirit. Send us as many more Missionaries as you can; let us build more chapels, teach more schools, and distribute more books. But these things are all done to a considerable extent already; the Gospel is proclaimed, the people do listen, and many must be familiar with its great outlines. What, then, is wanted, save that the 'Spirit should be poured out from on high?' Let this thought be impressed on the minds of all friends of the Society—let them be led by it to importunate intercession on our behalf—let them besiege the throne of grace with prayer for the influence of God's Spirit to rest on us, and on all that is connected with our work—and then they may expect to hear news of success in China, which will rejoice their hearts."

And if such are the impressions of a Missionary at the outset of his course, such also are the latest and the deepest convictions of those time-worn veterans who have borne the heat and burden of the day. "Brethren," is their reiterated and universal entreaty, "Brethren, pray for us."

It was in the spirit of this apostolical entreaty that our honoured fellow-labourers, the

American Missionaries at Lodiaua, in November 1858, addressing the Churches of their own country, and the Mission Churches of all lands, entreated them to consecrate the early part of the present year as a season for united special prayer that God would pour out His Spirit upon all flesh.

That this appeal from a body of Missionaries in North-Western India should awaken a world-wide sympathy in Christian hearts, is surely an indication that it was both prompted and applied by the power of the Holy Spirit; and no less certainly may we cherish the assurance that the importunate cries of the thousands of Israel which then ascended in the name of Jesus to the mercy-seat, will be answered in showers of blessings on the dry and thirsty earth. Already we have seen at home the power and beauty of new life, where all was drooping and ready to die; and our Missionaries from abroad tell us that their hearts are cheered and their hands strengthened, by the prospects which are brightening around them. One of their number, the Rev. James Swell, of Bangalore, writes in the following animated terms:—

“The spirit of prayer on behalf of the work of Christ has been greatly excited among all classes in India. We have a deeply interesting Prayer Meeting of all denominations at this Station weekly, and the Lodiaua week was observed for prayer all over India. Already some tokens of the Divine approval and blessing have been experienced, but there is a very general expectation of much greater things yet to come. Nearly all over the world it seems to be expected that a blessing is nigh. May it come *speedily*!”

At a Meeting for Prayer and Conference of Missionaries and the Friends of Missions, lately held in Liverpool, it was agreed to invite the Church of Christ throughout the world to hallow the opening of the coming year by renewed supplications to God, that He would bless Zion with the plenitude of His grace, and make her the light and glory of all lands. And we may indulge the sanguine hope that the invitation will be cheerfully accepted, and that the earnest and united intercessions of God's children, presented by the Great High Priest before the mercy-seat, will again ascend with power and prevail.

But although we must value highly the influence of *special* prayer, yet, to meet the wants of a perishing world, and secure the glorious design of Missions in the world's salvation, the prayers of the Church must be *habitual and unceasing*. “Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth.” Let us then honour the injunctions of Him who hath taught us how to pray; and as with filial confidence we look to the throne of our Father in heaven, and ask Him for our daily pardon and our daily bread; so, *day by day*, as our Divine Teacher hath enjoined us, let us *first* pray, “HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.”

After reading the Report, Dr. TIDMAN said: I am gratified in being able to say that fresh intelligence has been received from Madagascar since the Report was prepared. It consists almost entirely of good tidings. At the very season when our Christian Brethren were beseeching the throne of grace for that dark land and for other lands involved in heathen darkness, the Queen of Madagascar was making arrangements for giving up the crown, which she was anxious to relinquish to her son. This was done after the manner of the country; it was consecrated by what the natives would call the most sacred rites of their religion. It is well known that the Queen of Madagascar has only one child, the Prince Rakoto Radama; but before that child was born, she had promised to transmit the crown to the eldest son of her eldest sister. This young man has consequently been a rival of the Queen's son; and as he was a man of very martial spirit, and had great influence with the army, there seemed to be a great probability that he would supplant the Prince.

Her Majesty provided two jars, one filled with earth taken from the tomb of Prince Rakoto's father, and the other containing some valuable jewels. These were both covered with crimson velvet, and the two princes, not knowing what were the contents of either, were to choose one, it having been previously decided that he who chose the jar of earth from the tomb of the late king should be the future sovereign of Madagascar. In the good providence of God, Prince Rakoto, the son of the Queen, chose the covered urn which contained the earth from his father's tomb. He was therefore immediately recognised as the future king of Madagascar, and it was said that the Queen would abdicate before this time in order to make way for her son. So far so good, and we should give thanks to God for what has occurred. But, my Lord, we are not to suppose that things are always settled in Madagascar in accordance with the religion of the country. It will be recollected that when the late king died, his widow made her way to the throne by murdering all who stood between her and the throne, and it is not impossible that, notwithstanding this solemn appeal to the gods, the man who has been disappointed of the crown may contend for it, and contend successfully. We are, therefore, called upon still to look upon the matter as one calling for earnest prayer. One of the most instructive pages in the history of modern Missions is undoubtedly the Mission to Madagascar; and, seeing that God has so wonderfully preserved and extended it amid so many dangers, and has prepared the mind of the young Prince Rakoto to favour, by all just means, religious liberty and the progress of Christianity, we should earnestly pray for that blessed consummation, that the Word of the Lord may have free exercise in Madagascar and be greatly glorified.

The CHAIRMAN said: Ladies and gentlemen, it is indeed a very great honour to have been invited, as I have been, to preside over the Anniversary of this most venerable Society—a Society venerable for its earnest devotion, conspicuous for the great and hallowed names dignified by learning and still more dignified by piety, that have been connected with its glorious cause; a Society conspicuous too by the signal blessing of God upon its efforts, God having blessed you, my friends, with an amount of success, not transitory but permanent success—which shows that, from the beginning up to the present time, His gracious presence has been with you, to second and go before all your pious endeavours. If it could be a duty, as it would, to express the ardent zeal and the widest sympathy which one cannot but feel in relation to a Society such as this, even if it were in days of adversity, it is not only a duty but a pleasure, in days of such prosperity, to meet you on an occasion like this, to join with you in thanksgiving to Almighty God, and in hearty congratulations of each other, and to exhort one another to still further exertion in this mighty cause. I know that further exertion will reveal still greater difficulties; I know, by experience, that the further we go the more clearly do all see that there are mountains to be levelled and valleys to be filled up. But this I also know, that the more we see of the nature and extent of the evil, the better shall we understand the nature of the remedy to be applied to it, and the better we understand the principle of the cure, the more clearly we shall see that if we put that principle in operation, in full faith and dependence upon Almighty God, it will be sufficient to remove mountains, to lead us on rejoicing in our course, and to give us the utmost completion that words can speak or the heart can desire. Although there must continue to be great impediments arising out of the nature of things, arising out of the position of affairs, arising out of the character and nature of man's hearts, yet there are some impediments which are of such a nature that I think we may fairly appeal to authority with regard to them, and may even appeal to public opinion to endeavour to concentrate some great force for their removal. There are some impediments of our own creation; there are some impediments which, as we created them, so we may also remove them. Now I would ask you whether there is any greater impediment to the progress of Christ's Gospel throughout the length and breadth of the land than the character and conduct of those, many of whom are in authority, many of whom are

engaged in trade, while others are in various avocations and callings. I would ask you whether the immoral lives of our seamen, as witnessed, for example, in the islands of the Pacific, have not done more to roll back the tide of Missionary success and to bring discredit on the name of Christianity than all the arguments, all the declamations, and all the concentrated efforts of all the infidels and neologians, of all the mischievous fellows, of all the fools, and of all the tyrants in the world. Then, again, I may refer you to the state of affairs in Japan. There we had established a footing; there had arisen some hope that the Word of Christ would be truly preached. That Word seemed likely to take deep and lasting root; but it has been rolled back, we know not for how long—it may be for a quarter of a century—but rolled back it is, and rolled back how? By the misconduct, by the immorality, by the outrages, by the disgraceful bearing of our own people; by those who profess our religion, who bear our name, who speak our language, and who share our responsibility in reference to the heathen. The Report alludes with great force and great propriety to this grand and leading abomination, which, under the dignified term of emigration, is instituting upon our seas a slave-trade as vile as that which disgraced our country not many years ago. Is it not monstrous, my Christian friends, that people of our own kith and kin, of our own language and blood, should be engaged in this nefarious traffic? How can you wonder that Christianity is spit upon in those regions? How can you wonder that they tell you that while you are preaching a gospel which requires honesty and kindness towards your fellow-creatures, a gospel which inculcates regard for God and regard for the rights of men, and declares the superiority of eternal over temporal interests, you are engaged in most fraudulent transactions, and boasting of your success in what is vile and abominable. There, again, you have what has brought us into disgrace abroad. We may appeal to the authorities to prevent a recurrence of such things as have happened in Japan; we may appeal to the authorities to stop this abominable traffic in human flesh, for such it is; we may appeal to the authorities to do what they can to improve the habits, minds, and behaviour of all those who traverse the seas, whether for commercial purposes or for any purposes in connection with which the British flag may be hoisted. Now I was very glad to find in the Report a most sensible allusion to the extension of Native Agency. I believe that you have made a great discovery in perceiving that Native Agents must be the means whereby you will seek to evangelise the countries to which you go, and whereby you will maintain the Gospel there when once it shall have been planted. Can there be the slightest doubt that the Native Agents are the fittest persons, from their knowledge of the country, and of the language, and of the people, and from the sympathy which must exist on many points between the people and themselves—can there be the slightest doubt, I say, that they are the fittest persons to carry on the work? Is not that pressed on your attention by arguments arising from economy and necessity? The white man may be required to sow the seed at first, and for a time to aid and superintend its growth; but when he has done that we may safely leave the Native Churches to carry on the work, while the white man is left to go to some other country, there to begin afresh the work of evangelization. I cannot but think it would very materially improve your operations, if you would increase your Native agency so far as to assign to them a portion of the secular work, consign to them the chief duty of teaching and acting as schoolmasters, leaving to Missionaries the ministry of the Word of God and of prayer. Now, my friends, Missionary operations produce a great and blessed effect on the Church of Christ. I hold that the Missionary spirit of the present day is one of the greatest and most conservative principles of purity of belief, purity of action, and purity of doctrine in the true Church. For Missionary operations you must have the simple teaching of evangelical truth; you must have the mind of Christ and nothing else. I hold that the development of the Missionary spirit at the present time is one great proof that the finger of God is with us, that the Spirit of God is resting among us, and that old

England is yet reserved for great and blessed operations in the cause of her Master. Now, my friends, the old taunt is wearing out—the taunt which said, in effect, “Ah, you care a great deal for those who are beyond the seas, but very little for those who are within your reach; you care a great deal for the man that is black, but very little for the man that is white.” The spirit has now burst forth, and it declares that men of all descriptions, whether they be at home or abroad, east or west, north or south—whether they be red, or black, or white—all are objects of our care, all are objects of our consideration, all were created by the same God, were redeemed by the same Saviour, and are destined to the same immortality. Ay, we have responded to the appeal which has been made. Do you not care, my friends, for the white as much as you care for the black? You answer, “We do.” And to the extent of our means we have responded to the appeals made. Look at the special services in the metropolis, look at the special services in the country, look at the gatherings in halls, the gatherings in the open air, the gatherings in the theatres. Has there been any indifference exhibited? Have we not seen members of the Church of England and members of the Nonconformist body coming forward, with one heart and one mind, without any differences or competition, without asking who was who or what was what, only requiring that the truth should be preached to the hungry masses? And what is the result? Why, is it not that we see

“Crowding ranks on every side arise,
Demanding life, impatient for the skies!”

The two last weeks have been weeks of refreshment, of encouragement, and of security. During this season, it has been most encouraging to observe that, amidst uncertainty and doubt, amidst wars and rumours of wars, preparations for attack and preparations for defence, nations rising and nations falling, and old superstitions, God be praised, tottering to their fall—it has, I say, in the midst of all this, been a source of refreshment and joy to see our venerable Societies undisturbed and unchanged, calm and busy as ever in their great and glorious service. Would to God that more of the sons and daughters of England would bring their talent, their energy, and their wealth to aid the mighty work. But let us rejoice that, while the horizon is so dark, while all around us is so threatening, while our dear and dangerous ally is scattering terror and dismay around him, hatching vain empires, and rectifying his own frontier by removing his neighbour's landmark—let us rejoice, I say, that there are thousands and tens of thousands of people in dear old England who, under the grace of Almighty God, are bent upon other objects, and are seeking, by every energy of heart and soul, by every effort of mind and body, and by their earnest prayers, to rectify the frontier and to advance the rightful and everlasting kingdom of their Lord and Master.

The Rev. JOHN KENNEDY, on rising, said—My Lord, the resolution which I have to submit is as follows:—

That the Report of the Society for the past year, of which an Abstract has now been read, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting devoutly unites in ascribing praise to the God of all grace that He is opening to the devoted agents of the Society wide and encouraging fields of labour—that He has endowed its agents with suitable qualifications for their varied labours, and enabled them amidst great difficulties to maintain their zeal and fidelity—that He is raising up from the Mission Churches an increasing number of Native Teachers and Evangelists, and rewarding their labours with eminent success; and that throughout the Society's extended Missions, He has largely vouchsafed His blessing, and granted abundant evidence of strength and progress.

I trust, my Lord, that the echo of the last words of the Report to which we have listened this morning will not soon die out from our ears. While we still hear the old war-cry, “To your tents, O Israel! to your tents, O Israel!” we hear with joy and thankfulness the new cry, “To the mercy-seat, O Israel!” It is there that we are privileged to wield the power which Divine condescension has vouchsafed to us, of moving the hand that moves the universe. There is one petition suggested to us by the Report to which we have listened, the petition taught us so long ago by our Divine Master, “Pray ye therefore the Lord

of the harvest that he will send forth labourers into his harvest." It is an occasion for devout thankfulness that during the past year not fewer than ten Missionaries have left England, under the auspices of this Society, for foreign shores. Not a few of these were brought into connection with the Society in a most unexpected manner. Cheshunt College gave us one man well furnished and equipped for the work. New College gave us another. The English Presbyterian College gave us two. Another, a distinguished alumnus of the London University, offered his services for Indian work. It is likewise an occasion of devout thankfulness that not less than twenty-two young men are in course of training for the Missionary service; a larger number, perhaps, than there has been at any former period in the Society's history. But it is equally true—and we should not leave this Hall to-day without receiving a right impression on the subject—it is equally true that the greater part of these are required to fill up the gaps which disease and death are sure to make in the Missionary ranks. And there is no duty to which we are called this morning more urgently and solemnly than that of praying the Lord of the harvest that he will send forth labourers into the harvest. The Directors have exercised more diligence in reference to this matter than appears in the Report; nor have they failed to offer prayer, and I hope their prayers have been heard. But now you, the constituency of this Society, you who have given your silver or your gold to meet the expenditure to be incurred in China or India, must betake yourselves to prayer that we may have the men. We have been in the habit, perhaps rather carnally, of speaking of money as the sinews of war; but this morning we are made to feel that what we need is not so much the dead ammunition of war as the living soldiery. These special funds for Missions to China and India remain untouched, because the Directors have not at this moment the men whom they would like to send forth to preach the Gospel among the heathen; and it now remains for the entire Society to wait in dependence on the Great Head of the Church for the men. If the schools of the prophets will not supply them, let us ask the Lord that he will bring his Careys and his Morisons out of their obscurity, and send them forth to reap the sheaves which are ready to be gathered. As to the general tone of the Report, and the facts brought to our notice in it, were I to choose a general title under which to publish it, I think I should find it in the name of Andrew Fuller's well-known work, "The Gospel its Own Witness." You might safely send forth your records with that title. There would be found within the covers of that Report ample evidence that the Gospel is, as it has ever been, its own best evidence. It is the power of God unto salvation. In Africa, in Polynesia, in India, in China, it has revealed a oneness which underlies all diversities of barbarism and civilisation, a oneness of capacity and of spiritual want, and has, at the same time, supplied to the universal heart that which it needs for renewing and for healing. I have read somewhere that, when Ireland was the island of saints, the people accommodated their religion in no very saintly manner to their propensities. When a child was immersed at baptism, it was customary not to dip the right arm, that it might strike a more deadly and ungracious blow, and under an impression that the rest of the body would not be responsible for anything that had been done by the unbaptized hand. Not thus, my Lord, with our Missionaries. Their aim is to baptize the whole man into Christ. Without practising immersion they bring the head and hand and foot under law to the Saviour. The converted warrior does not stipulate for the retention of his poisoned arrow, nor the converted cannibal for the retention of his club. Their right arm is baptized into Christ as well as their left. Upon the portals of all our Mission churches may be boldly written in the face of the world, "The Gospel its Own Witness." The power of the Gospel has been especially tested in Tahiti and Madagascar. We do not forget the taunts uttered in high quarters when the mutiny broke out in India, that if the European Missionaries were withdrawn from the land, there would soon not be found half a dozen Christians within its borders. But, look at Tahiti, that insignificant island in the Pacific, which has baffled the power of France and the casuistry of Rome. In that island, you are told, the native Churches, though entirely under the charge of Native Pastors, continue to increase and prosper. Evil communications have indeed there exercised a contaminating influence, and there are many who have reason to curse the day when French brandy and French licence forced themselves within that quiet region. But alongside of this evil, and towering above it, is the heaven-born faith of the Christian converts which baffles every effort to destroy or undermine it. So also in Madagascar, the land from which we have this morning heard intelligence so pleasing and so encouraging. There has been a fresh baptism of blood in that land since our last annual meeting. But the latest intelligence is given to us in these words: "Very wonderful indeed is the work of God in this island. The Christians continue to increase." My Lord, I echo the words, "Very wonderful indeed is the work of God in that island." All that has been done to check it or to crush it is utterly in vain. The little one has become a thousand, and the small one a

strong nation—so strong that, though scattered and peeled, we are told to-day that the more it is persecuted the more it multiplies. Reference has been made, and I think with much propriety, both to the Bible and to native agency in Tahiti and Madagascar. We have remarkable testimony to the value of both. The Report tells us that the translation of the Scriptures into the native tongue of every tribe is essential to the establishment and progress of Christianity among the heathen. This, I think, is no exaggeration. I cannot conceive of the permanence of Christianity in Tahiti and Madagascar, amid the difficulties which it has there to encounter, without the presence of the Holy Scriptures in the tongue of the people. Last week, in your Lordship's hearing, a remark was made from this platform to the effect that if the Pope were at liberty to choose for himself some one of all the great Societies which are now holding their anniversaries, for destruction, and had the power to destroy that one, he would put his foot on the neck of the Bible Society. I have no doubt of that, my Lord. The Bible is the great enemy of Popery, and the Bible Society is the great agent in spreading the Bible over all lands, and especially over those countries where Popery now prevails. But there is one thing which the Bible cannot do for itself: it cannot translate itself from one language into another. When the Missionaries went to Madagascar in 1818, the language of the people was still unwritten, and it required the labours of three Missionaries for the greater part of eleven years to reduce the language to writing, and to translate the Scriptures into the tongue of the people. And this was the gift of the London Missionary Society to the British and Foreign Bible Society. Let me add, that if the time should ever come when the Bible Society will boast itself against the Missionary Society, or the Missionary Society should boast itself against the Bible Society, we shall find the words suggested by an old author to whom we all defer supply a fitting rebuke to such rivalry: "Let not the hand say to the foot, I have no need of thee; nor the ear to the eye, I have no need of thee." They are all members of one body, and all mutually dependent. There is no part of the Report, I am sure, to which we have listened with deeper interest than its statement with respect to our friend Robert Moffat, his toils and anxieties, and those of his fellow Missionaries, while they were prosecuting their way to the Zambesi, and the difficulties they met with in dealing with the old chief Moselekatse. This platform has often echoed with acknowledgments of the patient endurance and heroic courage of Livingstone. I would not on this or any other occasion say a word which would detract from the credit which is due to that great man, for all that he has done; but still it does appear to me, that the deeds of his honoured father-in-law—our noble Cœur de Léon—have surrounded his head with a brighter halo than that which surrounds even the head of David Livingstone. The communication from him to which we have listened this morning breathes the simplicity of a child, the piety of a saint, the courage of a hero, a steadfastness of purpose, and a sublimity of faith, for which, I think, we should give God thanks, and earnestly do we hope that his life may be long spared for the service of the Church and of the Mission in the midst of that benighted land. We indeed have to mourn the death of Missionaries, the death of one who with his heart full of zeal, found a deep sea-grave on his way to India, and of others who had long borne the heat and burden of the day, including the honoured name of Lacroix. But we ought this morning to offer thanks devoutly and fervently to the Head of the Church that he has spared to us the life—the precious life—of our honoured friend Robert Moffat. Long may he be spared for the work which God has put into his hands! The Report has offered a fitting tribute of respect to the memory of two of the most devoted friends of this Society. They were not among the fathers and founders of the Society; but none breathed more thoroughly the spirit in which the Society was originated sixty years ago than Dr. Morison, of Brompton, and the Rev. John Angell James, of Birmingham. It is not for me on this occasion to pronounce their eulogy. Their praise is in all the Churches. They served their day and generation in a spirit of devotion whose record is on high, and they have left to us the legacy of a noble example—an example which I trust that many younger men on this platform to-day are anxious to adopt and make their own. It is related somewhere that the watchman of the Calais light was boasting, on one occasion, of the brilliancy of his lanterns, and that some one said to him, "What if one of your lights were to go out?" "Go out!" he said, with a surprised air, "Impossible! No, never. Yonder at sea, where nothing is seen by our eye," he went on to say, "there are ships traversing the deep, going to every part of the world, and if to-night one of my lamps went out, within twelve months we should have a letter, perhaps from the other side of the globe, telling us that on such a night the Calais light burned dimly, that the watchman neglected his post, and that ships were in danger. Go out!" said the watchman, "No, never! I think, as I look out on the dark gloomy night towards the sea, that the eye of the whole world is fixed on my light. Go out! impossible! No, never!" My Lord, this

is the spirit in which, I trust, that hundreds on this platform and in this gathering this morning will feel prepared to say that, by God's help, the light which they hold in their hands—the torch which has fallen from the hands of others, and which is now committed to their care—shall never burn dimly; but that, through the supply of the Spirit of God, they will hold it up, and up, and up, until it falls from their hand through death itself. This morning let us hear the echo of the noble sermon to which we listened yesterday in Surrey Chapel; let us feel that we younger men are now called upon to be baptized for the dead; let us feel that we are now summoned, not by an earthly master, but by a Heavenly, to a self-consecration that will not grudge the laying of body, and soul, and spirit unreservedly on the altar of our Lord. As to the success of our work, that is guaranteed to us by the faithful promise of God himself. And if ever there was a time when we could doubt of that success, this is not the time, when the Providence of God is opening up to us so marvellously fields of labour east and west, and north and south; and when the Spirit of God, moreover, is coming down on our land, and on many lands, in Pentecostal power. True, the world may laugh at our faith and hope, and say to us that as soon might we seek to dry up the sea as to wipe from the face of this earth the idolatry and superstition with which it is now covered. But we are not careful to reply, farther than to say that what is impossible with man is possible with God. Tell us of ancient superstitions now hoary with age, and still we reply, What is impossible with man is possible with God. And, moreover, we can point to the Brahmin, and the Buddhist, and the Confucian, sitting at the feet of Jesus, loving and worshipping Him who loved them and gave Himself for them. Tell us of unexplored lands, and we reply that the same God who raised up a Columbus, and a Cook, and a Livingstone, can raise up others to follow in their wake. Tell us of lands where the club of the cannibal is still used for the most savage and deadly purposes, we ask you to come with us to our Mission-house, and we will show you there the cannibal's club taken out of his hand, not by violence, but by the love of the Gospel. Tell us of countries from which the Gospel of Christ has long been excluded by an iron despotism: Russia, and Austria, and Spain, for example; and we reply that He who sitteth in the heavens shall laugh. The Lord shall have them in derision. He shall speak unto them in his wrath, and vex them in his sore displeasure. He shall break them with a rod of iron; he shall dash them in pieces as a potter's vessel; and all flesh shall see the salvation of God.

The Rev. SAMUEL MINTON, Minister of Percy Episcopal Chapel, on rising to second the resolution, said: My Lord, I am here to advocate the claims of this Society for precisely the same reason which I doubt not has induced your Lordship to preside over the meeting; namely, because I believe it has the simple object—the highest and noblest object of which any Society or any individual can aim—of performing its part in the great work of the present dispensation, to preach the Gospel to every creature. I believe that this is its pure and simple object. I deny not that other secondary and subordinate objects may lawfully and sometimes usefully be combined with this grand primary object. I cordially support other Societies which do combine secondary and subordinate objects with that great one; but at the same time I am free to confess that there is something in the grand simplicity of the object which this Society sets before itself, which does, to my mind, present a peculiar charm. Now I have said that the preaching of the Gospel to every creature is the grand work of the present dispensation. This is pre-eminently, I might almost say exclusively, a Missionary dispensation. The Jewish dispensation which preceded it was not a Missionary one. It was not the duty of the Church of God at that time to make known divine truth throughout the world. Divine truth, more or less developed, was committed to that Church, there to be preserved in its integrity. The Church was essentially a preservative Church, and the dispensation a preservative dispensation. It was the duty of the Church to guard scrupulously and jealously every jot and tittle of that truth which had been handed to it. It was to resent and revenge, ay strenuously, even to death, the smallest infringement of one jot or tittle even of its outward symbols, of a pin of the tabernacle, or a fringe of the priest's garment. The next dispensation will not be a Missionary dispensation. To the Jewish Church a Missionary work was in the providence of God rendered impossible; they could not have made known the truth to every creature. In the Church of the future, Missionary work will be unnecessary; there will be no need to say every man to his brother, "Know the Lord, for all shall know Him, from the least unto the greatest; righteousness shall cover the earth as the waters cover the sea." It is at the present time, during this dispensation, that Missionary work is the appointed work of the Church of God. And let me just observe in this connection, how strictly the signs from Heaven at the opening of the present dispensation bore upon what was to be its characteristic. What was the sign of the new dispensation? The gift of tongues especially. Other signs follow that—the sign of miracles, which believers were enabled to work—vast

stupendous miracles of various kinds; but I believe that in every other case the miracle was no new thing. Lepers had been cleansed before, dead had been raised, sick had been healed, the sea had been divided; ay, devils had been cast out; for Jesus says, "By whom do your sons cast them out?" All these things had been done before. There was one sign, and one only, that was wholly and entirely new; nothing of the kind had ever happened before. The gift of tongues was the new sign. And why was that selected? I will not enter into the disputed question whether even the gift of tongues was ordained to facilitate Missionary labour at that time. I very much doubt it. Certainly, that is not the aspect under which it is presented to us in the New Testament. It is there uniformly presented to us as a sign from heaven. And why was that sign chosen? Because no other sign could so distinctly mark the special characteristic of the dispensation that was about to commence, namely, that in it the Gospel should be preached not to a single nation or family merely, but to every kindred, and nation, and people, and tongue on the face of the earth. There is one other point to which I wish to call your attention in this connection. If this be true, on whom could the visible sign fall—the visible sign of the Spirit's approach? On whom did the fiery tongues rest? Did they rest on Apostles alone? Did they rest on ministers alone? No, they rested on all believers; they were seen sitting on every one of them—on all the believers then assembled. What was this to show? It was to show that the Missionary work of our dispensation is the work, not of the ministry, but of the Church. To the Church is given the commission, "Preach the Gospel to every creature." Not to one alone, or to another, is the commission given, but to every man who believes the Gospel, to all is the commission addressed, "Pass it on, pass it on!" Oh that we could habitually believe what is meant in the New Testament by preaching the Gospel! Oh, how free it would keep us from many of the delusions, and from much of the confusion, that prevail around us about preaching! What is "preaching," in the New Testament sense of the word? Is it delivering an elaborate essay on some text of Scripture? No such thing. "Preaching," in the New Testament sense of the word, is a believer's making known to his fellow sinner "Jesus Christ and Him crucified." When we are asked who ought to preach, we answer at once, "Every one that believes," all who can preach, all who know what to preach. And when one of the little boys connected with one of those ragged schools which it is the noble Earl's delight to patronise; when, I say, one of those little boys who has heard of Christ there, and been taught by the Spirit to believe in Christ, goes and meets another little ragged boy who has not heard of Christ, and tells him what he has learnt in his school about "Jesus Christ and Him crucified," that little boy is preaching the Gospel—preaching the Gospel as much as any minister can preach it in any pulpit in the world. Now this resolution expresses gratitude to God that He has opened to this Society wide and encouraging fields of labour. How wide and encouraging these fields of labour are, I will not stop to inquire; but I wish to say a word or two upon the acknowledgment here made that it is God Himself who opens to us all these fields. How do we know that it is He who opens them? We know it, because we know that it is He who does everything in the world—because we know that He is a God of Providence as well as a God of Grace. "I create peace," he says, "and I make evil." "Every good and every perfect gift cometh from above." "Is there evil in the city, and the Lord hath not done it?" Can a deluge of rain fall, and the Lord hath not sent it? Can storms of wind blow, and the Lord hath not caused them? Oh, He ruleth in the armies of Heaven, and over the inhabitants of the earth—ay, and over the elements, too. We must hold that there is a God of Providence as well as a God of Grace, or our anchor will be cut, and we shall drift on a sea of uncertainty. We believe that God put down the Indian mutiny. We believe that God opened to us China and all our great fields of labour; and, because we believe that He has done it, we hear His voice calling us into those fields to carry there the standard of the Cross. But, my Lord, this resolution also acknowledges that to God alone we are indebted for men to occupy these fields. It thanks God for having raised up suitably qualified agents to carry on the work. We acknowledge in it a truth that we should never forget—that it is only God's workmen who can do God's work; that only Heaven-sent labourers can really reap the sheaves of the harvest. Doubtless it is our duty to try and look out for such men. The conflict and belief that Moses had, in the Providence of his God, that the Israelites would obtain a victory over the Amalekites, did not prevent him from commanding Joshua to seek out men that would fight with Amalek; and so, while I believe that only God Himself can raise up men qualified for the work, and that only His blessing can sustain them in their labours, and enable them to do any real good, it is still our duty to use every possible means and to take every possible precaution to secure well-qualified men. The resolution further speaks of the difficulties with which Missionaries have to contend when they reach their work. Difficulties there are, and will be, in Missionary work, and you cannot

help it; but let us beware, oh, let us beware, that those who go forth from this country do not, as far as we can prevent it—still less that they do not with the implied authority and countenance of those in high places—impede the progress of the Gospel abroad. May I just mention, for instance, that fearful traffic in opium, by which many of our countrymen so terribly impede our Missionary work, and throw such fearful impediments in the way of Missionaries carrying the Gospel of God to the heathen. While with one hand we are sending to the heathen the Gospel, with the other we send them opium; and this, I suppose, is what they would call fair play. Men say, let there be free trade in everything; free trade for the Gospel, and free trade for opium, for anything, for everything. Well, if it must be so, notwithstanding all our protests, let us be more zealous in sending the Gospel to the heathen. If it must be that opium is to enter a country by British hands, let us be sure that the Gospel—the only thing that can counteract it—is sent forth still more zealously, more efficiently, and more largely than ever. This resolution ends by expressing an acknowledgment of gratitude to God for the evidence which is afforded in some of our Missions of strength and progress. Now, what is evidence of strength and progress in Missionary work? The evidence of strength is, that the Mission should be self-supporting. The evidence of its progress is, that it should be reproductive. A strong Mission is a self-supporting one. I do not believe that our Master intended a church on one side of the world to be dependent upon a church on the other side of the world for support, or for anything. I know that some gentlemen on this platform would, perhaps, be inclined to go a step further. However, I will not enter upon that point. There is a time for everything, and let us have everything in its time. I do not think that a Missionary Church can be said to exhibit any signs of strength while it is like a vine, dependent for its stability on its being able to twine itself around some more ancient tree. On the contrary, I believe it can only be considered to be strong when it has struck its roots into the ground, and is able to stand upright. No Missionary Church can be regarded as exhibiting signs of progress unless it is in some measure reproductive; that is, until it is able to supply itself with Native Teachers, and until Native Missionaries rise up from its bosom to carry the Gospel to others as it was brought to them. I am thankful to learn that some of your Missionaries do exhibit these signs of strength and progress; and I will sit down, earnestly praying God that He will bless your labours, and that you may go on and prosper. May the Lord our God add unto your Missionaries, and add unto your converts, how many so ever they may be, a hundredfold! May still wider and more encouraging fields of usefulness open unto you! May you have a still larger number of suitable and well-qualified men! And may your Missionary Churches continue to exhibit increasing signs of strength and increasing signs of progress!

The Rev. JOSEPH MULLENS, Missionary from Calcutta, said: I have much pleasure, my Lord and Christian friends, in moving the following resolution:—

That this Meeting congratulates the Directors on the success of their Special Appeals for strengthening and extending the Society's Missions both in INDIA and CHINA; it is gratified that an addition has already been made to the number of its Missionaries, and especially with the prospect of a much larger increase; but, deeply sensible that prosperity and success in every department of Christian Missions depend exclusively on the grace and power of the Holy Spirit, this Meeting is sincerely thankful that He has largely poured upon the Church the Spirit of grace and supplication, and most earnestly desires that His Spirit may become universal and permanent.

This resolution, in its closing passage, refers directly to that most remarkable work of prayer with which the Church of Christ in all parts of the earth began the solemn proceedings of the present year; and nothing has tended so much to stir up the faith, to increase the zeal, and to brighten the hopes of all who are engaged in Missionary labour, whether they be Directors at home, or Missionaries abroad, as the solemn gatherings of the people of God around the throne of grace, to acknowledge that, so far as they labour, they labour in humble dependence on Divine help from on high, and that it is only when the Spirit of God comes down upon their efforts that the glorious prophecy of old will be accomplished, and the whole earth at last see the salvation of our God. Allow me, my Lord, just for a moment, to direct the attention of our brethren here to that remarkable Conference with respect to Christian Missions which was recently held in the town of Liverpool. Previously there had been gatherings of the same kind in New York and in London, and still more and still better gatherings of missionaries themselves, in eight or nine places in India, that they might together consider the aspects of their work, the demands of their spheres of labour, and the character and value of their different plans; but I believe, my Lord, that the Conference at Liverpool was the first occasion on which such a large number of Secretaries, and Directors, and Missionaries of various societies have been gathered from all parts of the world, that they might all concentrate their attention on the same great end. During that most interesting Conference there were present no less than

forty persons, holding the positions of Secretaries, Directors, and chief managers of the Missionary Societies of the Church at home. There were no less than thirty-seven Missionaries from various parts of the world. One of our brethren came from among the Red Indians of Lake Huron, in the snowy settlements of Upper Canada. Another told us of his experience in the islands of the South Seas, the only representative of that great band, of whose labours and marvellous success we have now been accustomed to hear great things during a long course of years. Two brethren had laboured amidst the tropical heats of the West Indies and the swamps of the Gulf of Guinea. Another had spent years of solitary toil among the Buriats of Siberia. Two visited us from Caffreland, and one from the City of Damascus. Two of our honoured brethren, distinguished as Medical Missionaries, who have laboured long on the coast of China, represented the eighty Missionaries of all Societies at present living on the seaboard of that thickly-peopled empire; and more than twenty of us had resided in the various provinces of India, and the island of Ceylon. I ask this meeting to consider the remarkable character of the union of churches, secretaries, ministers, and Missionaries, exhibited on that occasion. And, my Lord, you are aware, and this meeting probably is aware, that that practical bond of union is not new to Missionaries; it has long been their practice to gather together, so far as it may be practicable, in various fields of heathenism, that they may take counsel together as those who have one work, one faith, one Lord and Master. Amidst the awful darkness of heathenism—darkness that may be felt—it is only “the children of Israel” who have light in their dwellings. That golden light streams only from the Cross; and, therefore, “the children of light” cling more closely to each other, and to the great Master, whose compassion to lost souls is their own model in that fearful gloom.

My Lord, no Christian mind can contemplate the present position of Missionary work at large, without feeling that we have attained, under the blessing of the Spirit of God, to a most remarkable degree of success; while, again, that success is but the groundwork from which we start on a new and largely extended race of usefulness. Let us contemplate for a moment what has been already achieved. At the beginning of this century we had not made a single convert by our modern Missions on any field of heathenism. Dr. Carey and his brethren were occupying Serampore. The Missionaries of this Society had started in two large bands for the South Sea Islands. Some of our brethren were striving, in the face of the opposition of the planters, to preach the Gospel, for the first time, amid the injustice and wickedness of West Indian slavery. Two or three had gone to Caffreland. Nowhere, I think, had we obtained a single convert. But now we look abroad upon the earth, and we see at this moment 1600 foreign Missionaries, from Europe and America, labouring in many countries, and in many languages. The hand of the Lord has opened their way. As one result of our work, disregarding all efforts made among our brethren in the Colonies, we have already gathered 200,000 communicants, and many thousands of Native Teachers; and every Sabbath-day there are worshipping, like ourselves in Christian England, no less than a million of native converts, who, but for the labours of the Church of Christ in the present century, would have lived in heathenism, have died in despair, and would, moreover, have transmitted their heathen traditions and heathen practices to generations yet to come, who may now live, like ourselves, in the enjoyment of the blessed privileges of the Church of Christ.

Let us contemplate this important matter for a few moments more minutely. Let us go, my Lord, to the fields of labour which the Missionaries of our own Society first cultivated, when following in the track of Captain Cook; and let us contemplate the results, not merely of our own toil, with which you must all be perfectly familiar, but of the labours of Missionaries of other Societies. Let us, I say, visit, in thought, the islands of the South Seas. There we see island after island, group after group, filled with numerous converts. Those who were instructed in the Gospel have increased in numbers, increased in faith, increased in zeal and love. In the spheres of labour in that part of the world belonging to the four great Missionary Societies of England and America, we find somewhat more than 200,000 converts gathered into the Church, and of these one-fourth or one-fifth are actual communicants. Moreover, in our own Missions, in New Zealand, in the Feejee Islands, and in the Sandwich Islands, Churches have been growing up, and, to a large extent, have become self-supporting. All this has been done in the lifetime of a single individual. When Mr. Ellis landed in the island of Hawaii, there was not a single convert; now there are 80,000 people, the entire population of the group, worshipping God on the Sabbath like ourselves, and sitting under Native Pastors, several hundreds in number, who have 25,000 communicants in their Churches. These converts, besides supporting the Gospel among themselves, are sending the message to other islands, and doing all in their power to communicate it to regions which are still in darkness; and it is because such progress has been made, that

our brethren from America have received warning, that in future only a few of them will be retained in the Sandwich Islands, not as Pastors, and scarcely as Missionaries, but as overseers, and advisers, and friends of the native Churches, to aid them in difficulties, to explain to them the Word of God; to raise them to a higher degree of Christian civilisation, and, especially, that they may devote their talents, their wisdom, and their experience to the training of an efficient Native Ministry. We pass on to the West Indies, where similar success has crowned Missionary labours, where our converts are very numerous. These converts belong to a race of men and women who, thirty years ago, were sold in the open market; yet they have been the most liberal Christians of modern times, and they were the first of the Mission Churches throughout the world to set the example of supporting a Native Ministry.

In China the work of God, in connection with all Missionary Societies, has had remarkable success. It is only seventeen years since opportunities were first afforded for preaching the Gospel in the various ports of China, and of making short visits into the country around. Now eighty Protestant Missionaries are stationed in different places, preparing to extend their labours as soon as the new Treaty shall have come into operation. Already the Lord has given to our brethren more than 1000 communicants; and there is a little Chinese Christian community, the basis of Churches yet to come, numbering no less than 4000 souls. Such are the first fruits of the in-gathering and harvest to be presented by China to the Lord.

My Lord, I agree with my Missionary brethren in reference to the value of Native agency. It is an important fact, that when the Missionaries were expelled from Madagascar twenty years ago, there were only fifty Native Christians left behind. They possessed but very small portions of the Word of God, some little tracts, and a few hymns. They have been bitterly and unrelentingly persecuted, with Satanic cunning and Satanic hate. They have been fined, imprisoned, degraded, and made slaves; they have been poisoned by the tangena water; they have been speared to death; they have been cast over lofty precipices; they have been burned at the stake; while the glorious rainbow arched the heavens and inspired them with more than mortal joy. They have given a hundred martyrs to the Church of Christ; but, far from being rooted out of the land, while, twenty years ago, when the persecution began, there were not fifty Christians on the island, there are now thousands, all of whom have been raised up by the special blessing of the Divine Spirit upon the teaching of Native Agents and the secret study of God's holy Word.

Besides, many of the enmities against modern Missions have been overcome. We started in India amidst the greatest opposition from the Indian Government, and with the disadvantage of the influence of evil example in the majority of our fellow-countrymen. In 1812, Dr. Judson and his brethren fled before a Government which ought to have received them with open arms. They were cast out from India, but found a home and toleration in the dominions of the heathen king of Burmah. The wickedness of that day, on the part of our own authorities, has been the salvation of Burmah; and now there are 100,000 Karens meeting like ourselves on the Sabbath, working like ourselves for their ignorant brethren, supporting their pastors with the most active and self-denying zeal, contemplating the spiritual destitution of their heathen countrymen with compassion, and sending forth into the mountains and dense jungles of their land Native Missionaries, more zealous, more earnest, more self-consecrated, than almost any Missionaries that the world has ever before seen. And, my Lord, the oppressor has come to his last end. I will suggest to my brethren a new application of an old text:—"So they hanged Haman on the gallows that Haman had prepared for Mordecai." Perhaps the noblest exhibition that Missions in modern days have presented of the power, the interfering, consoling, and directing power, of the Spirit of God, is what I am about to mention. The wicked Queen of Madagascar has, as I have before shown, persecuted the poor unprotected Christians among her subjects; but, as if to laugh to scorn the malice of all enemies, the Spirit of God comes down into the heart of her own family; He takes her own beloved son, and in the face of the world exhibits him as a Christian. What more wonderful proof could be afforded of the power of the Spirit than the conversion of the son of the persecutor of Madagascar?

I will now turn for a few moments to the special topic at the beginning of my resolution. This meeting is aware that, called by the special providences of God in India, and the apparent recent openings in China, the Directors and friends of the Society most cheerfully engaged in a scheme for gathering two large special funds for the enlargement and extension of our Missions in India and China. The total amount of the special fund raised for India is nearly £20,000; while the efforts recently made for China have, as we have learnt this morning, added £16,000 to the £10,000 previously collected; so that our Society has at its command nearly £20,000 for the extension of the Mission in India,

and £26,000 for the extension of the Mission on the coast of China. Let me add—for, as a Missionary, I love to think of the work which is being carried on by our brethren, side by side with our own—let me add, I say, that the other Churches of Christ in England have also, as a tribute to the preserving care, and in obedience to the directing hand of God, as seen in the recent mutiny, gathered special funds for the same great end. The sum total of all the funds collected by six Societies for the special object of the enlargement of our Indian Missions is upwards of £100,000; and I would add, what I am sure must have deeply interested your Lordship, and will interest all who hear this announcement, that our brethren of the Church Missionary Society, with a zeal in this matter which far outstrips our own, have contributed for this single end the noble sum of nearly £60,000. And now, my Lord, the money has to be spent, and the question arises, How is that to be done? We have learnt that a few brethren have already gone forth. Two were sent to India last year, and two the year before, and a few well-endowed, admirable, earnest, consistent, and self-consecrated men, have already set foot on the Chinese shore. But if there be anything of which our Society stands especially in need at the present time, it is duly qualified men for this work. Let me not be misunderstood. We have a larger number of students than we ever had before. But where have they come from? Some of them have come from office-desks, some have come from the loom of the artisan, others from various walks of life; very few have come from college. I should like to see educated young men; I should like to see a number of our young pastors who have had three or four years' experience in ministerial labour, coming forward now, and seizing eagerly the mighty opportunities which God is presenting to us, more especially in the two great empires of India and China, which are now gradually opening for our efforts. I would say to my young brethren, whether they be pastors or students, whether they be engaged in trade, or have some other occupation, that the Church of Christ has at this time, perhaps, more than at any previous period, need of all their efforts. I have heard it said that in some of our Theological Colleges very little is said about Missionary work and Missionary claims, in the course of their theological training; and I have also heard it remarked that Missionary students are perhaps a little looked down upon by their fellow-students, (cries of "No, no," from the back of the platform). I hope it is untrue, for such a state of things would be deeply to be deplored. Be that, however, as it may, we should, I think, do our best by spreading right information to put the character, and the work, and the self-denial of Missionaries in their real and proper light. When men leave their native country, and are willing to bury themselves, as our South-Sea Missionaries do, far, far away among the islands of the sea; away from home, and country, and civilization, and books, and other relaxations which all our ministers are able to enjoy at home; when they are willing to do this, in order that they may raise infant communities, stir up and advance towards manhood churches recently founded—I am sure the feeling of every minister who knows what the work is, and what are its demands and trials, the feeling of every one who is advanced in Christian experience, must be that such men deserve the highest admiration and the warmest sympathy and love. I wish therefore that all our young brethren, whatever may be their position, would feel that the work of the Missionary is one that deserves their careful consideration. Look abroad upon the world as it is now. Look at India (and I will speak of India alone); look at its mighty cities, its great provinces, district after district, and province after province filled with people. There are in India scores of towns as large as Birmingham that have no Missionary. There are hundreds of towns as large as Brighton that have hitherto been uninstructed in the Gospel. There are mighty cities, with their lofty temples endowed with untold wealth, that need the teaching of Christian Missionaries. There are thousands upon thousands of villages that we must leave till that blessed time when the Native Churches will have grown strong enough to teach their countrymen those truths which they would otherwise never be able to learn. Look, too, at the vested interests of Hindooism. Think of the legal rights, the position, and the wealth of thousands of Brahmins in India. We have had recent experience that if in this world any attempt is made to touch vested ecclesiastical rights, there is strenuous opposition. In India, we have to contend against vested rights which are all associated in the closest manner with the maintenance of a system of idolatry three thousand years old. My brethren, I ask you seriously to consider this matter. If you wish to fulfil your own ministry, to fulfil the obligations of the churches, to fulfil (for our countrymen) a share in our national responsibilities, then come to India. The work is one at home and abroad, and the larger sphere has now the larger claim. Our Mission labour there will provide for you a sphere larger than your powers can possibly undertake. It will tax every faculty, every talent you possess of body or of mind. It will tax your strongest energy, your largest scholarship, your widest experience, your broadest catholicity, your most hearty love; but it will employ them for the noblest ends, and your labour in the

Lord shall not be in vain. You may for a time be separated from home and kindred; you may often experience weariness, disappointment, and suffering; but if you are faithful to the last; if for the Lord's sake and the love of souls, you consecrate yourself without reserve, and make full proof of your ministry, in life you will be a burning and shining light amid heathen gloom; you will die in peace, enjoying to the full that sweet repose which is found only in the everlasting arms; you will be borne to the grave, not by the kindred you have loved, but by the converts you have saved and led to Christ; while the mourning people of the city of your labours gather round your grave in tears: and your ransomed spirit shall be welcomed home with the joyous shouts of angels and the emphatic approval of "Well done!" accorded to the true and faithful servant of Christ.

Such was the life, the death, the end of one of the most distinguished Missionaries of this Society, I mean Mr. Lacroix, whose loss we have been called upon to mourn this day. Related as I was to that honoured servant of God; indebted to him as my master for constant instruction, for wise and fatherly counsel, during all the years of my Indian life, it becomes not me to extol in this place his character and deeds. Combining in his character rare excellences, the strength of a giant united with the spirit of a child, thoroughly consecrated to Christ, with the largest catholic attachment to all branches of the Church of Christ, for nearly forty years he laboured to benefit the benighted people of the country where the Spirit of God had cast his lot. But he is gone to his rest; a loss to me, a loss to our Calcutta Mission, a loss to our Society in India, a loss to Christianity at large, which cannot easily be replaced. Oh, my brethren, who is there among you that will this day come forward and be baptized for the dead? The heathen are perishing in crowds: "How shall they hear without a preacher? How shall they preach except they be sent?" The Lord calls you; the field is open; the Word is nigh you, and it is the very thing they need. The Church calls you: the Spirit of God invites you to this great field of heathenism. Are there not many here who, like the Prophet of old, will reply, "Here am I—send me."

And now, Christian brethren, farewell. Two years ago I stood upon this platform, an exhausted invalid, having just returned from the scene of many years' labour in the trying climate of India. Since then I have sought a quiet restoration to health in travelling 15,000 miles among our Churches at home, in the service of the Society. My Lord, I thank our Directors for the opportunities thus afforded me of obtaining personal intercourse with the ministers, churches, and church officers by whom our Missions are supported; and I can only say, that if they have enjoyed my visits half as much as I have, we shall have a most kindly remembrance of each other for many years to come. And now, restored in health, grateful for much kindness, cheered by the sympathy felt for our work, and stirred up by the spirit and the ministry of my brethren, I hope shortly to return with a rejoicing heart to the scene of my former labours. But I ask you to remember us still. Pastors of Churches, remember us still. Pray for us; stir up the young to join us. Let every pastor strive that *his* Church shall have a Missionary representative in heathen lands. And, while we work abroad, sustained by your sympathies, your liberality, your prayers, do you labour to increase the Missionary spirit at home, and so enlarge by new resources the field of operations in the scenes of heathenism. A Missionary pastor makes a Missionary people. If thus we labour together; you at home, and we as your messengers abroad; if, in looking back to the past, we only learn to derive greater strength, greater faith, greater humility for the future—what a glorious day must be secured in accordance with the promise of God himself, in answer to our efforts and our prayers!—"All nations which thou hast made shall come and worship before thee, and shall glorify thy name."

Not only the uncivilized tribes; not only the barbarous and scattered populations of the earth; but the great races and the mighty people, that fill the provinces of civilized empires, shall all come to Him. The learning, thought, and skill of China shall all be sanctified to the Lord. Even India herself, poor erring India, after her long wandering, her fearful systems of superstition, her slavery of opinions, her multitude of vices, her awful ignorance and degradation, shall be brought safe home to Christ. From the lofty range of the Himalaya, crowned with the stainless snow, and clothed with redundant forests of the soft feathery pines; from the towering crags, where the pure crystal air, wafted from icy caverns, breathes life and vigour into the weary invalid; across the heated plains, where for ages the hand of violence has stained the earth with blood; over countless fields, tilled by a teeming population of precious souls, whose willing hand shall cover the smiling soil with richest harvests of waving corn; over mighty cities filled with the beautiful products of ingenious skill; over cities now marked by the lofty towers of Hindu temples, the gilded pagodas of Gaudama, the marble mosques and jewelled palaces of Mahomedan kings, down to the very verge of the land, where the dark Ghauts, clad in dense jungle, yet lightened by silver waterfalls, overshadow the sand-fields of Christianized Tinnevely and the green slopes of Travancore,

with their glorious forests of waving palms;—over all these noble provinces, rich in material wealth, but richer far in their priceless heritage of immortal souls, the Redeemer shall extend his mighty march of love. Joy, righteousness, and peace, shall spring where'er he treads. Gorgeous in its tropic beauty, but lovelier far in the rich adornments of his jewellery of grace, the land shall pass under his perfect sway. All wrongs redressed; all sins forgiven; saved from destructive errors, the multitude of its immortal nations, with hymns of jubilee, shall bend before his feet; the crowns of every city, every province, shall be clustered on the Saviour's brow; and, in spite of the crimes of ages, his children brought home at last, the Redeemer shall behold the work of his bleeding cross accomplished: "He shall see of the travail of his soul, and SHALL BE SATISFIED."

The Rev. FRANCIS TUCKER, Minister of Camden Road Chapel, Camden Town, on rising to second the resolution, spoke as follows:—I feel it no small privilege to take a part in this Missionary meeting, but I must confess it is not a privilege entirely unmixed. I am here to-day almost as a stranger amongst you, and yet, in the presence of the noble Lord, I suppose, the most friendless man in London feels at home; and as I have happened often to be in his company at Ragged-school meetings, and have got a very ragged reputation in consequence—his Lordship, however, appearing in tatters in that respect from top to toe—I will not feel myself a stranger in this audience. Besides, I must not forget that this is a Missionary meeting, and that once—for too short a time—I myself was honoured to be a Missionary. My Lord, these are happy times in which we live; with all that we have to deplore in them, they are happy times after all. Prophets, and kings, and righteous men desired to see the things which we see; and in this season our spiritual firmament seems all a-glow with constellations; and if our Bible Society must be looked upon as a kind of Arcturus in front of the host, I look upon our Missionary Societies as sister Pleiades beaming brightly side by side, and raining down their sweet influences on the thirsty soil beneath. But I am sure I cannot tell how your strength, my Lord, bears up as you go, like a Catholic and a Christian, from Missionary meeting to Missionary meeting. There is one thing, at any rate, that helps to console you and support you, and that is, I believe, the unity of spirit and the unity of heart that you find among the whole. Yes, my Lord, and sometimes, I dare say, you almost forget what denomination you have got among. I do not know whether you ever forget what denomination you yourself belong to; but the very phraseology of this time of the year bears all that is catholic and delightful. You will find the Baptist longing for the time when Christ shall sprinkle all nations. You will find our brethren of Mr. Punshon's denomination longing for the time when God shall accomplish the number of his elect, and hasten His kingdom. You are surrounded, my Lord, by many pure volunteers this morning, but you have heard them longing for the time when kings shall be the nursing fathers, and queens the nursing mothers of the Church of God. And if, without offence, I may refer to your own denomination, and to your own rank, you will not, I think, disagree with me when I say that the highest churchman with whom you have any accord whatever longs for the time when the lowest castes and masses of the people shall be elevated to a height equal to his own, made kings and priests unto God, even the Father. Among these Missionary Societies, yours, my dear friends, holds no unhonoured place; and, as a Baptist minister on the committee of the Baptist Missionary Society, and once an agent in one of its fields of labour, I am here to-day to express with my whole heart the esteem and the love in which we hold you. We sympathise with you in every part and department of your work. We rejoice with you over Tahiti; your success there has become matter of history; and no one, be he Frenchman and Papist as he will, shall rob you of your glory. We stand in the presence of your Madagascar with something like wondering awe, for there we find that while you have not been permitted to do very much for God, God has been pleased to do very much for you, and the story of the progress of the Gospel in Madagascar reads more like another chapter of the Acts of the Apostles than the common story of Missionary enterprise. But you have not been satisfied with the islands of the sea; you have been wisely ambitious of continents and empires; you have laid your hand on the caste of India, you have planted your foot on the wall of China. Oh, what a field for enterprise you have there! After listening to Mr. Mullens, I am almost ashamed to say a word about India; and yet, having been in India, how can I help it? India, the land of thirty nations, of 200,000,000 of people and 300,000,000 of gods—India, the land studded with stately cities when our ancestors were running painted through the woods, but now looking to us for a higher civilization, and bowing with us to the sceptre of the good Queen Victoria—India, the land where politeness, an outward politeness, has done its best, and pollution, an inward pollution, has done its very worst—oh, what a field you have there for Missionary enterprise! And as if this were not enough—ambitious men—you must needs add China to India. China! that puzzle of the nations—China! that riddle that no Odipus

has yet solved—China! whose population and antiquity alike seem to dwarf the nations of all the rest of the world. Why, my Lord, I am only saying what these people are well acquainted with when I say that before Romulus laid the first stone of the Eternal City, before Greece began to vivify the West, contemporary with Egypt, Assyria, Babylon, all the world's oldest empires, the empire of China seems to have risen up remote from all! And now that for so many ages Babylon has been a marsh, and Nineveh a heap, and Egypt the basest of kingdoms; now that the Eternal City is noted chiefly for its ruins, and Greece is living Greece no more—there stands the empire of China, in its colossal immensity, comprising at least one-third of the population of the world. Oh, my Lord, it is a beautiful sight to see this little island of the German Ocean, once sunk in Druid barbarism and stained with human blood, sending out the glorious Gospel to the largest continents, and to the hoariest empires of the world—to see this little spot, once hidden in thick midnight darkness, a beaming centre of light and truth to the darkest and most distant nations! And then our child across the water, America, is following in our steps. I rejoice to think of what America is doing. It is a beautiful fact that America, the youngest born of humanity, is sending back her Missionaries to the very birthplace of humanity—sending them to Syria, sending them to Armenia, sending them to Mount Ararat, sending them, for aught I know, to the garden of Eden itself, to tell them that the seed of the woman has come, and that the head of the serpent shall be bruised; and that while the first Adam, that was “of the earth earthy,” fell, there has appeared in the world a quickening spirit, the second Adam, which is “the Lord from heaven.” And then to think, my Lord, that we have in our Gospel the instrument that is suited for all these nations and kindreds, for all these tribes and tongues. You do not want one Gospel for China and another for Labrador; you do not want one Gospel for India and another for Tahiti; no, you find that the one Gospel is adapted to all nations and kindreds, civilized or barbarous, Greek or Jew, bond or free. You cannot say this, I believe, of any other religious system that has ever appeared in the world: it has shown that it is not of God, because it has shown that it is not infinite, not adapted to the case of all God's creatures. I have sometimes thought how the Chinaman would laugh—and well might he laugh—if you carried the gregreets of African worship to Pekin or Canton, and bid him to bow down and adore. I have sometimes thought what a poor man in Siberia would think if you carried to him the Brahminism of India with all its rites and all its ceremonies. But the Gospel is adapted to all mankind. The Rose of Sharon, depend upon it, will grow in any latitude. No frost will nip it, and no heat will wither it. There is not a spot over the broad earth which it will not adorn with its beauty and bless with its perfume.—And then, after offering some observations on what has been termed “muscular Christianity,” Mr. Tucker proceeded: If there was ever a year when we should gird ourselves afresh for this Missionary enterprise, it is this. The year began, as we have been told this morning, with solemn and united prayer. Never can we forget the holy week of the early part of January. This hall was filled with devout and praying souls. The influence spread—spread eastward into the city, even reached the Royal Exchange. Men there actually forgot the price of shares in thinking on the worth of souls; and there were gatherings in the heart of this metropolis, and gatherings all round, and we felt how good a thing it was to draw near to God. Whence came that impulse? From a little Missionary station on the other side of the world—Lodiana. We hardly knew its name; we had hard work in finding it on the map; yet thence came the whisper across lands and seas, “Brethren, pray! brethren, pray!” And we passed on the whisper until the Church of God rose up in her humility, and yet in her strength; and He who heareth prayer looked down and saw a forest of hands lifted without debate or doubting, and this was the cry: “Thy kingdom come; Thy will be done in earth as it is in heaven.” My friends, that prayer was not unheard; that prayer shall not be unanswered. You may have to wait awhile, but the answer will come. Many a backward spring is followed by an abundant harvest; and, as Kirke White says of the early primrose, that spring wrestled with winter and then threw the primrose on the bank to show that he had got the victory, so now it seems to me the spring of this world's hopes is wrestling with the winter of its desolation; and lo! there are the flowers scattered on the bank, and but a little time and the wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as the rose.

The resolution was put and carried unanimously.

The Rev. W. M. PUNSHON said: The resolution which I am called upon to move reads thus:—

That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary, for the ensuing year; that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted

by their respective Auxiliaries, and approved by the aggregate meeting of delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur.

I appear, my Lord, this morning on this platform, simply in fulfilment of a promise extorted from me by the Secretary of the Society some time ago. I have been suffering, as my voice may partly testify, for some time from a very severe influenza, which, however, the speeches of the day have gone far, I think, to cure, or, at any rate, to make me for the time forget. I have simply come up, if not from the sheepfold, at any rate from another division of the army, to see how our brethren fare, and to take their pledge; and, after the cheering accounts which have been presented in the Report, and the testimony of those who have laboured worthily in the high places of the field, I shall have to bear a very encouraging report to those who sent me here. Most certainly, it is well with you in connection with this Society to-day; and, if you except perhaps the amount of weariness necessarily induced by the protracted sitting of an Exeter Hall meeting, and the unreasonable and somewhat oppressive amount of caloric which you have imbibed since you came into this room, it is well with you—if there is any truth in the language of the eyes—and it is sometimes the most eloquent, they tell us, of all tongues—it is well with you in this place at the present time. I congratulate you very heartily upon the manly enunciation of sentiment that we have heard from this platform to-day; and I augur well for the future success of this great Society, that its members can authenticate their principles so well, and that they can reassure themselves by the constant tokens that they have of the presence and blessing with their agents of Almighty God. It is indeed a truth, my Lord, which the various missionary churches were never so thoroughly prepared to maintain as they are to-day—that we need no other agency than the Gospel of the Lord Jesus Christ, the old Gospel which has redeemed our fathers, and which has redeemed ourselves—that the preaching of that Gospel, made effective by the energy of the Holy Spirit, the preaching of that Gospel without addition, without retrenchment, without perversion, is ordained, and is sufficient for the conversion of the world. God has given to us in this matter the spirit or the faculty of power. It is, so to speak, at our own command. That same spirit which in the first ages of Christianity was so triumphant, which, against the barbaric passion, and against the statuesque elegance of Greek philosophy, and against the voluptuous rites of Isis, and against the magnificent paganism of Rome, cleaved an onward way for the pure Gospel of the grace of God—that same spirit of power which remained dormant in the Church through the whole of those dreary middle ages, when, though crested over with worldliness like a volcanic crust, enough of life remained to preserve and to transmit the truth, and underneath the crust there was proved afterwards to have been all the while the working of those hidden fires that blazed out in the glorious Reformation—that same spirit of power God is willing to bestow upon all who seek it at this moment at his hands, and if we have it, error is feeble in its presence, and wrong-doing quails before the lightning of its eye, and superstition shrinks into congenial darkness, and the feeblest and least influential of the members of Christ's Church swells up into the strength of David, and David purified from all sources of disaster becomes valiant as an angel of the Lord. God's word, God's pure word has been referred to once and again to-day as the standard of your appeal and the weapon of your warfare! Everything which that word prohibits is wrong for us, however fashion may have tolerated or affection endeared it. Everything which that word allows is right for us, however hasty legislation may have condemned it, and however ecclesiastical rubrics may have affixed upon it a stigma and a brand. There never was a time when we ought as Christian churches more fervently to advance our position and maintain it, that the Bible, and the Bible alone, is the religion of Protestant Christianity. There are many things in connection with our various mission works upon which, in the absence of a sure certainty, we can think only with hope. I hope—I ought to do more; if the churches of Christian England had done their duty, I should do more—I can only say at present that I hope the ban will be taken off the Bible in India by and by; and I hope that the new Governor of the Presidency of Bombay will take special care to leave his traditional policy behind him, and not carry it with him into that country which has been so much cursed by it already. I hope that in fair and beautiful Italy there will arise thousands of Madiais—Madiais who are not called to be confessors, in endurance, in piety, in resolution, in all Madiais "except these bonds." I hope—and perhaps in this assembly I may be pardoned for referring to it, for it lies very near to my heart—I hope that the Queen and Government of this country will not again refuse the petition that is on its way to them, that they will take upon themselves the sovereignty of the islands of Feejee. Once has that petition been put aside. It is again on its way. I should like, by the help of God, and if you will allow me, my Lord, with your good help as well, and with the help of your friends on the right and on the

left, who are, I am convinced, the right men in the right place—I should like to commend this matter to the earnest and faithful prayers of all Christian people. Feejee! commended to commercial men as at once a field and a market. Feejee! commended to statesmen as giving a fringe of safe harbours, and a highway to British Columbia. Feejee! one of the most promising and successful spheres of Missionary toil, where, if anywhere, your own success in Burmah may be paralleled. I do trust that on the national banner of these islands there will not be the device of the Imperial eagle, nor even of the stars and stripes, but of our grand old kingly British Lion. Amidst all the portents of disaster, and all the antagonisms and difficulty by which we are surrounded in prosecuting the conversion of the world, I am consoled by the remembrance that the Lord reigneth. There never was a time when it more behoved us to remember that than it does to-day. A friend in Cornwall was telling me some time ago that, when the British Association was somewhere or other in that neighbourhood, Professor Airey and Professor Sedgwick met at his house, and started from it on a visit to the Land's-end. When they had got there they separated, each according to his own idiosyncrasy, in search of his own peculiar enjoyment. Airey sat down watching the giant billows that were rolling in just then upon the strand. Sedgwick, with his hammer, was at work immediately upon the rocks, in search of some geological specimens. By and by he found one that made his eyes flash with a strange uncommon joy. He brought it to Airey, for joy is nothing unless there is some one to share it. That Professor was also beginning to feel a like gladness. "Look here," said he, eagerly, "did you ever see anything in the world like that?" pointing to the specimen he had got. "Pooh!" said Airey, putting him aside, and pointing him to the ocean, which was rolling so grandly in, "Did you ever see anything in the world like that?" and then turning round, he said, "I shall think something of mathematics when I can reduce a breaker to an equation." Now, I believe a wave is submitted to mathematics ready, but a breaker is rather eccentric, and somewhat puzzles philosophers. There is a extraordinary dash and sweep about it sometimes, and when it begins you do not exactly know—at all events they have not traced the laws yet by which they are enabled to predict—where it will end. But it is a glorious thought, that no eccentric breaker can dash upon the strand of human circumstance without God's knowledge from the first to the last, and that He understands it both in its act and its overruling. Oh, it is a delightful source of comfort to us to consider this quiet imperialism of law! All the triumphs of science are, I suppose, only the discoveries of some occult law. There is law everywhere, and of course law implies a Lawgiver. There is no abstract law; there is a God who made the law, and a God who sustains the law; but our confidence is in the uniformity of nature, and in the operation of general laws; so that there are laws of physical sequence which determine accurately whether the waves shall dash or curl upon the strand, whether the breeze shall swell into the hurricane or subside into the zephyr, whether the sky shall only be dappled with the fleecy wreath of the summer-time, or whether it shall gather and dash in the clouds, and weep in falling showers. I rejoice to think of the moral law, the providential moral law, as supreme, as intelligent, as constantly working itself out in spite of the dark and tortuous policy of dear and dangerous allies, in spite of all the mole-like burrowings in which diplomacy sometimes loves to hide what ought to be the transparency of the truth. I rejoice to think that there is a great moral law which is working out that grand purpose of God for which the isles are waiting, and for which the world itself is continually kept in being. In a time of great agitation and upheaval and restlessness, some one, with a face portentously lengthened because of the signs of the times, said to Dr. Adam Clarke—"Doctor, doctor, what will be the end?" "The end?" said the doctor—and a smile rippled over the Atlantic of his countenance as he said it—"The end?—Glory to God in the highest, on earth peace, and goodwill towards men." Now, my Lord, we do thoroughly believe this, and believing it, we take courage, and gird ourselves for this, the true muscular Christianity, that we may go forth again among men. Some allusion has been made to-day to the question of individual effort and individual faithfulness. I do trust that now that I have seen how our brethren fare, it will not be a very great liberty if I take their pledge. I should vastly like to take the pledge of this meeting; but it is not needed, for they can sustain themselves in Christian voluntary effort without a pledge. There is no pledge that is needed, therefore. And yet I should like afresh to consecrate myself, and afresh to lead the consecrations, if it may be permitted me, of this people—a willing people, proud, with a not unholy pride, of the citizenship of Zion, to this great work of the evangelisation of the world. Oh, my Lord, if there is to be, as some passages of Scripture seem to intimate, a rising up in the Day of Judgment of the less advantaged against those who have been the most highly privileged, I am sometimes jealous lest the Missionary Churches should rise up in judgment against those who have furnished them with the Word of Life. Shall

Tahiti the injured testify against France the spoiler? Shall Ethiopia, stretching out her hands, all scarred and bleeding, unto God, witness against the bright republic that has kept her sons in slavery, and hounded them to vassals' graves? Shall Feejee and the islands of the South, leaping from their coral strands to welcome a new Gospel, testify against lordly England for its neglect and its betrayal? It behoves us, my Lord, that we take to ourselves, each heart of us, not in the mass, but in individuals—for they are minorities of one that do the great work of mankind—it behoves us that we should each to ourselves take afresh the pledge of our espousal to the work of the conversion of the world. We may not see the result of our effort: we are labouring for the future. The Missionary may go—our dear friend Mr. Mullens, whose address on this occasion has stirred my soul like a clarion, may go—to his sphere of labour, and he may sow the seed of the Gospel, and he may die, as his coadjutor and friend has died, whose loss you mourn to-day, without seeing much fruit from his labour; but that seed is not lost, it cannot be lost; the very zephyr that breathes over his grave shall waft that seed over the summit of the cliff, down into the valley beneath, and the dew-falls shall breathe bloomingly upon it, and the sun shall shed its Sabbath beams to ripen it, and that handful of seed scattered on the mountains shall become fruit which shakes like Lebanon, and the ploughman shall overtake the reaper, and the sowers and the reapers shall rejoice together. I did most thoroughly sympathise with those remarks of Mr. Minton's on the question of individual effort. That figment of old and hoary Popery, I take it, is utterly obsolete, in these our times, which would restrict the work of saving souls to the clergy, and would leave the harvest, and we have something to do with that, to rot neglected in the field, because of the miserable fewness of the reapers that could gather it in. Although I yield to no man under heaven in respect for the sacred office of the holy ministry, I say that whether the Apostolic commission was given to the Apostles or not, as I believe it was, still the spirit of that commission was given to the Church. But, my Lord—and you will pardon me—it shows, at any rate, that I am content, or in the presence of such nobility I would not dare to say it—although I would rather have the seal of the baptism of this ministry upon my brow than the coronet of any earthly patented nobility, I do feel that I am fulfilling one of the most sacred vocations of my office when I summon every member of the sacramental host to come for Christ's sake into personal and into glorious war. Oh, I should deem it to be as if a guardian were to squander his ward's patrimony, or as if a father were to paralyse the growing manhood of his children, to deprive even the poorest of you of the luxury of doing good. The highest honour in this world, the honour of saving souls to Christ, belongs equally, if you choose to claim it, to every member of the sacramental host that is here. The child with the linen coat on, who waits like Samuel for the Master's will; the meanest and least influential of the men of Cyprus and Cyrene; the little Israelitish maid who waits upon any Naaman's wife; the lone watchers of the paralytic, who, if they can do nothing else, can take their charge up to the housetop, and let him down through the roof, to the place where Jesus was—all can have the heaven-sanctioned ordination which will warrant them in doing good. My Lord, I am not one of those who decry sects and denominations. Some people seem to have a special mission to do that now-a-days, and I am rather jealous when I see a man profess to love all the world, and loving nobody in particular. I think you will find that the men who support our large charities are the men who have happy homes themselves. The men who know from the preciousness of their own family treasures the worth of such blessings to the world; the men who, from their own agonizing sorrow in some crisis of difficulty and trial, can better sympathise with the homeless and the desolate around them; they, in some Thermopylae of the world's liberty, or in some Marathon of the world's triumph, are crowned if they live, and if they die are inurned amid their country's tears—who do not hold back from the phalanx, but who look proudly to heaven from the deathbed of fame; and they are the most trusty soldiers in Emmanuel's army, who are not stragglers in a foray, not free lancers in a guerilla warfare, but are resolute and valiant bands in the sacramental host that is marshalled for the conquest of the world. Now we belong to these bands. One or other of them claims us all, I take it. We all have homes here—except Mr. Tucker, who is friendless, as he told you. But he found out a capital way to mend his ragged reputation, before he had done. We all have homes here; then let us consecrate ourselves each to his home. Of course, if I have a home of my own, it does not prevent my visiting anybody else. Looking out, as I have done to-day, to see how my brethren fare, and taking their pledge, I am glad and proud to do it; but still, we all like our own homes best. Then each of us, in our own homes, let us work—understanding and heart work—feeling and affection work—energy and enterprise work—winging our work with prayer, and winging our prayer with work—so that prayer and labour married may

make up the complement of Christian duty and the sinews of Christian strength. When the Roman army had been caught in the Caudine Forks by the Samnite stratagem, they were compelled to march out in token of submission, having first given up their arms, under a yoke of swords. That was rather cruel; but I am sure each one of us to-day will acknowledge that we belong to the Lord Jesus Christ. With no higher ambition than that of James and Jude, we shall be proud to call ourselves servants—ay, slaves, if He likes—for that is a slavery with which no liberty in the universe can be compared, when every thought is made captive to the obedience of Christ; slaves to the Lord Jesus Christ, and He calls upon us, one and all, young and old, rich and poor, to-day to march out, not under a yoke of cruel swords, but under the arch of the covenant rainbow, and to go forward to the conquest of the world.

The Rev. J. H. BUDDEN said: My Lord, I have too much prudence to attempt to do anything more than second the resolution, which I have much pleasure in doing.

The resolution was then put, and carried, after which the collection was made.

E. BAINES, Esq., M.P., said: My Christian friends, I should think it most inopportune to attempt to detain you by any observations at this advanced hour; but I am sure you would feel that we had acted most improperly if we left this place without expressing our grateful sense of the honour done us, and the service rendered to our cause by the distinguished nobleman who has presided over our meeting to-day. I know him so well, that I am quite sure that he will have rejoiced very much to be amongst us, and to have attended a meeting at which, I think I may venture to say, there has been an illustrious display of talent in the advocacy of the highest and most glorious of all causes. Of the noble Lord himself I should think it utterly vain to attempt to express my opinion or yours, and I would not inflict so great a wrong upon him as to pronounce a panegyric in return for the services which he has rendered. I will only make the simple remark, that we recognise in the noble Lord the friend of all denominations of Evangelical Christians, and, what is still more, the friend of the friendless and the irreligious, the desolate, the degraded and the heathen, at home and abroad, and of every clime and colour. I am sure you will carry not only with unanimity, but with the utmost cordiality, the resolution put into my hands—

That the most respectful thanks of this Meeting be presented to the Right Hon. the Earl of Shaftesbury, for his kindness in presiding on the present occasion, and conducting the business of the day.

EDWARD BALL, Esq., M.P., said—I wish to detain you just for one moment, to bring back your thoughts from those scenes in distant countries where God has been manifesting his power in such an extraordinary manner, to what God has done in our own homes, in our own country, and upon this very platform. Amongst those great honours which have been awarded to our noble Chairman, those manifold blessings which God had bestowed upon him, I witnessed one this very week, which struck me as deeply interesting. I saw standing on the right-hand side of our Chairman one who is hereafter to assume his title, and who will, I trust, also receive his grace; and I heard that young nobleman declare from this platform, that it was owing to the excellent conduct and teaching of his noble father that he came forward then to advocate the cause of humanity, to assist the tattered and ragged child, and humbly to carry out those principles, and to follow that line of conduct of which he had seen so good an exemplification in his own parent; and I have no doubt that beyond the plaudits which you will give to the noble Chairman, more than the prayers which come from the fatherless boys and the ragged children, he values that testimony which he then received from his own son, when he pledged himself to follow in his steps, to occupy that sphere of usefulness in which his father had trod, and to follow his father's example, when his father shall have laid down an earthly coronet, and have received a crown of everlasting glory. I have very much pleasure in supporting the resolution.

The resolution having been carried by acclamation,

The CHAIRMAN said—My Christian friends, you may rest assured that I receive with real gratitude the vote of thanks which you have been pleased to pass, and to which I cannot say that I have been entitled by any merit. I very much feel, also, the manner in which it has been submitted to you by my two friends who respectively moved and seconded it. I feel a deep, and I trust a lasting, interest in all Missionary movements; I have long cherished a deep and constant interest in the work of this particular Society, which, among all the religious institutions that have been founded and established in this country, was one of the first to be honoured by God's special favour and success. I feel certain that all these Societies are set for the eternal welfare of a large portion of the human race; and, to bring the matter nearer to our own homes and our own personal feelings, are essentially necessary to the temporal security and honour of these realms, to their peace and happiness within, and to their defence and protection against foreign nations. I pray God,

therefore, that they may prosper. And I think, my friends, there is every indication that they are prospering. Having attended the greater part of our religious anniversaries during the last fortnight, I have observed that they have been generally attended by much larger and more pressing numbers than heretofore. I have learnt that hundreds, and even thousands, have been sent away who desired admission within the walls of the several places where the meetings were held; and I have marked that the meetings have been accompanied, in the minds of those who were present, by a deeper intensity of feeling, by an increased resoluteness of purpose, by a general impression which every one can feel, but which I cannot define, that the time was come for action, that Christians could no longer sit still, that the way was clear before them, and that the Spirit of God was urging them on, and that they should now endeavour, by all means in their power, under the influence of Divine grace, to go forward to the full, and, as I believe it will by God's blessing prove, the speedy accomplishment of the glorious work which is set before us, and I hope, also, before all the Protestant nations on the face of the habitable globe.

The benediction was then pronounced, and the meeting separated.

THE EVENING MEETING.

A Juvenile Meeting was held the same evening in Poultry Chapel, the Rev. S. MARTIN in the chair.

The meeting having been opened with a hymn and prayer, the Rev. E. PROUT, Home Secretary, said—that as the present meeting was more especially intended for the young, he would not go over the statistics which had been given at the morning, but would content himself with saying that the income of last year was £94,000, a larger sum than was usually contributed for Missionary purposes. They had, therefore, every reason to rejoice, and to thank God for the favour he had shown to the Society.

The CHAIRMAN said—I am glad to occupy the pleasant and honourable position of being your Chairman on this occasion. Although I feel it to be my duty, as your Chairman, rather to listen to the remarks of your Missionaries than to address you myself, I cannot forbear to say that I entirely concur in that portion of the excellent prayer of my friend, Mr. Mather, where he asked of God that he would “deepen our sense of obligation to the heathen.” But we ought not to be satisfied with that; we ought to interest ourselves in the labours of our Missionaries, by reading the Missionary literature of the day. By obtaining in this way all the information we can as to the state of the heathen, we shall be more disposed to aid the efforts which are making to bring them to a knowledge of God's truth, and to excite a Missionary spirit amongst the young. I shall now call on my Rev. Brother, Dr. Boaz, to address you, and I trust that he and the other speakers will confine themselves as much as possible to a relation of facts.

The Rev. Dr. BOAZ from Calcutta, said—I feel, though I have been called on to address you as a Missionary abroad, that my first duty is to convert souls to Jesus Christ wherever they are to be found. I come here, therefore, in the first place, to convert the Paganism of England, because I know that when you have got that right at home, you may expect to act with effect on Paganism abroad. I perfectly well recollect in the course of my labours a poor Hindoo youth who followed me about the garden of the school, asking of me to make him a Christian. I said, “It is impossible, my dear boy. If it is possible to do so at all, it is possible only through the Lord Jesus Christ to make you a Christian. Pray to Him.” How well I recollect the sweet voice and the sweet face of that boy when he soon after came to me and said, “The Lord Jesus Christ has come and taken his place in my heart.” I asked, “How is that?” He replied, “I prayed and said, O Lord Jesus Christ, if you please, make me a Christian; and He was so kind that He came down from heaven, and has lived in my heart ever since.” How simple and how touching! “Lord Jesus Christ, if you please, make me a Christian!” Can you say that you have made a similar appeal in such a spirit as this poor Hindoo boy; and can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts? Although the people of India are not all that I could wish, they are still my brethren, and they are at least open to the truth in that country. Any prudent Missionary may preach the Gospel from one end of India to the other, without fear, and, under the broad shield of the civil law, may speak truths to the people which shall “make them wise unto salvation.”

The Rev. ALEXANDER WILLIAMSON, Missionary from China, said—The Chinese empire consists of eighteen provinces, each of which is as large as Great Britain. The whole empire is nearly as large as Europe; and it is said that one-third of the human race

reside there. The population of China was 360,000,000, by the census of 1812; by the census of 1844 it was 414,000,000; and, if to this vast population you add the immediately surrounding countries, you will find that nearly one-half of the human race live there. The people speak various tongues, but they are one race, and they can all read the same books. Atheism was the prevailing form of religion amongst them, if Atheism could be called religion. Buddhism, which was first preached in India, 700 years before the birth of Christ, and introduced into China in the first century, is nothing else but a system of Atheism. Taontism, which was nothing else than a system of materialism, likewise prevailed very extensively in China, as did Mohammedanism, especially in the north of China. The Roman Catholics have got a great hold in China. There are about one million professors of that religion in China, and they are our bitterest enemies. They misrepresent our motives, and abuse us to the people, telling them that we have not been ordained, and that we have no right to preach the Gospel at all. The difficulty we have to contend with is, how we are to open up the country, and how we are to get at the people. We must open the country before we can get at the people, and I believe we must first open the minds of the people before we can open the country. They are most anxious to learn, and we have given them books. We shall give them more, and in this way we shall prepare the minds of the people to receive the Book of Life and the saving truths of the Gospel.

The Rev. J. H. BUDDEN, Missionary from India, said—My Rev. friend and brother has told you that the great difficulty with regard to China is how you are to open that country. My reply to that is, that your best way to get to China is to open Hindostan. The first duty and consideration of English Christians is India. Now there are a great many ways of getting at the people of India; you can get at them in the bazars, and by writing and circulating books amongst them. But I believe the best mode of all is by the education of the youth of the country. My station in India is at the foot of the Himalaya Mountains, which I may say separate India from China; and I have 200 youths who are undergoing a course of instruction in general knowledge and in the Gospel. Those well-known books, "The Peep of Day," and "The Way of Salvation," have been translated into the native languages and circulated extensively. A knowledge of European history and of science is of itself sufficient to overthrow their own superstitious faith. Many went beyond that in the Missionary school, and they did not scruple to say that Jesus Christ was the true Saviour and not Brahma, Vishnu or Siva.

The Rev. BEHARA LAL SING, a Native Indian Missionary, next addressed the meeting and related how the females of India were kept in bondage by the system of religion which prevailed there—how the hill tribes in the east of Bengal were in the habit of kidnapping little children—how their hands and feet were bound together—how the flesh was cut from them—and how all this was done in honour of cruel and bloody gods. He also related how thousands of persons fell victims in the pilgrimage to the Temple of Juggernaut, a grim idol whom the foolish people looked on as the lord of the universe. Owing, however, to the efforts of the Missionaries, and the pure spirit of Christianity, very many of his benighted countrymen had been converted to the truth; and he hoped the good work would not be stopped till it covered the whole land.

The Rev. W. GILL, late Missionary in the South Seas, and the Rev. H. B. INGRAM, late Missionary in the West Indies, also addressed a few words to the meeting, which terminated with a hymn and a collection.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

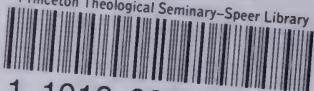
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